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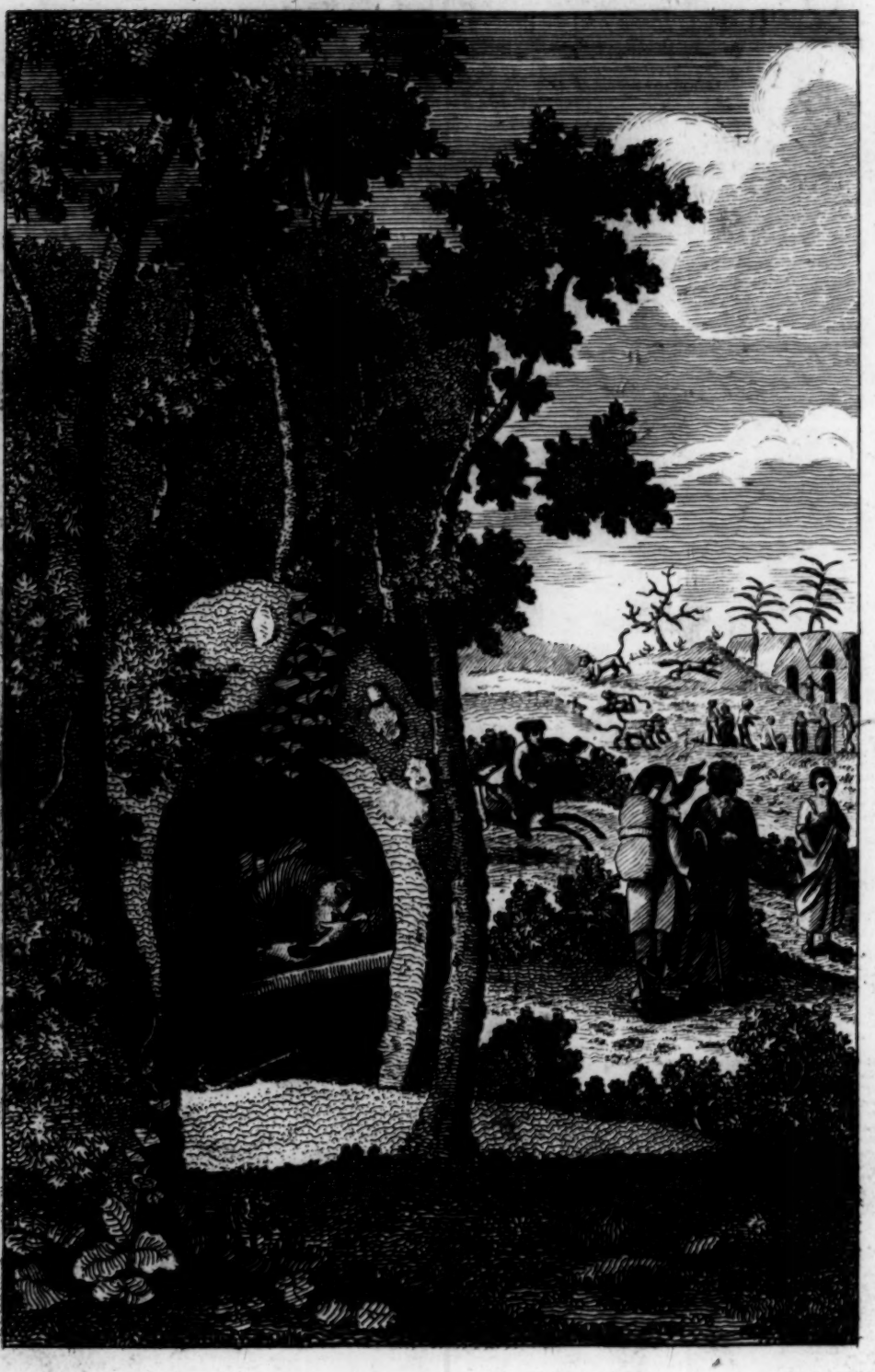

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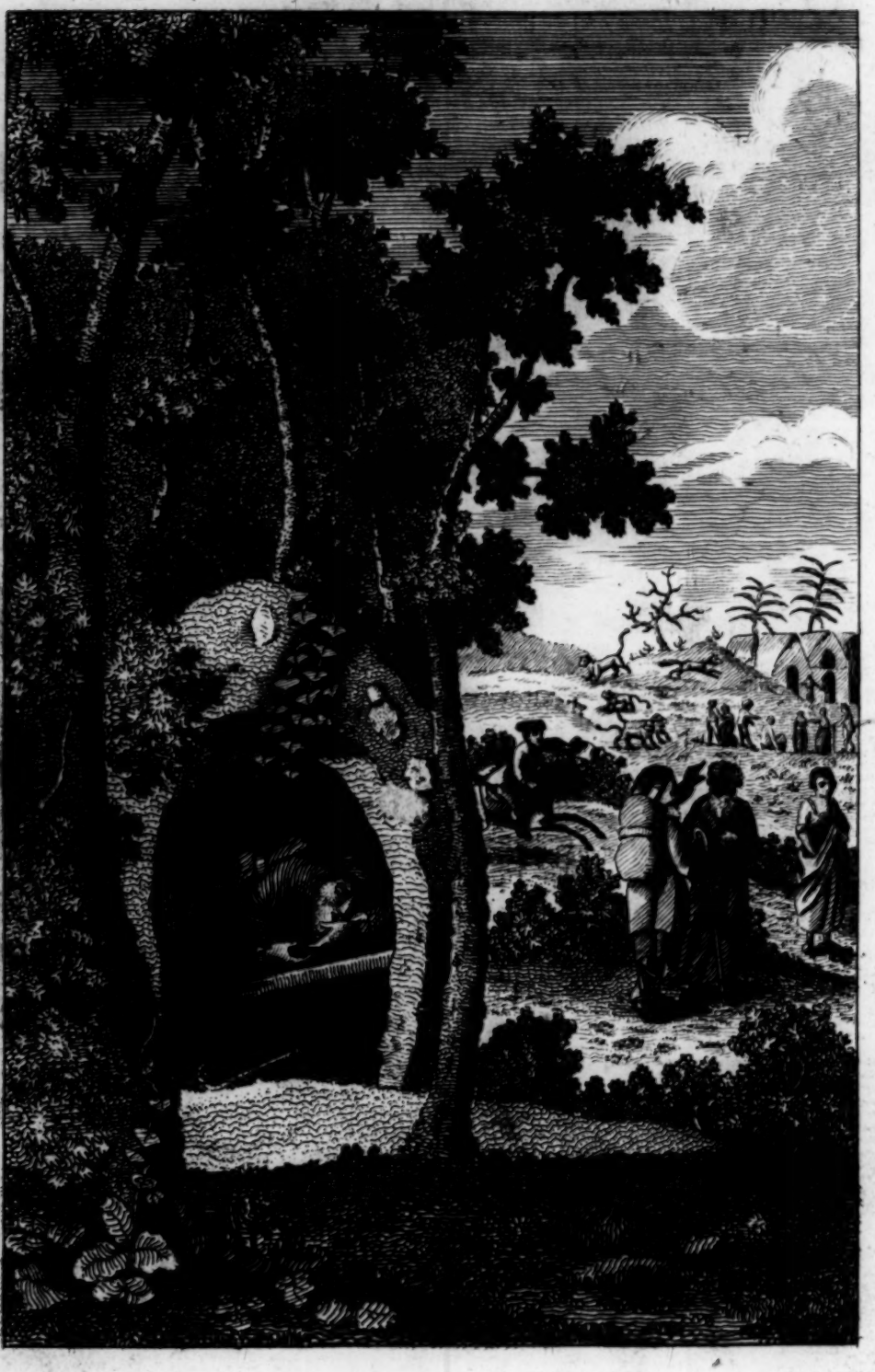

THE

FEMALE PILGRIM;

OR, THE

Travels of HEPHZIBAH.

Under the Similitude of a DREAM.

In which is given

An hiſtorical Account of the PILGRIM's Deſcent, and a Deſcription of her native Country, with the State of the Inhabitants thereof; the Reaſon why, and Manner how, ſhe left the Place of her Nativity, in Search of a better Country; the kind Entertainment ſhe met with on the Road; the Dangers ſhe went through, with her ſafe Arrival at the Country ſhe travelled in Search of.

Interſperſed with Variety of REFLECTIONS, DIALOGUES, SONGS, &c.

The Whole calculated equally for Inſtruction and Entertainment, and ſuited to all Capacities.

ILLUSTRATED WITH COPPER-PLATES.

By JOHN MITCHEL.

THE SECOND EDITION.

In a Dream, in a Viſion of the Night, when deep Sleep falleth upon Man, in Slumberings upon the Bed; then he openeth the Ears of Men, and ſealeth their Inſtruction. Job xxxiii. 15, 16.

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M DCC XCIII.


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SEP

PREFACE.

READER,

WHEN I firſt ſet my thumb to my pen, in order to put a few of my ſcattered thoughts into black and white, I little thought that they would have amounted to ſuch a multiplicity as thou now ſeeſt; and much leſs did I imagine that they would have appeared to public view, having not the leaſt thought that would be the caſe: but ſome particular friends, into whoſe hands I put the manuſcript, expreſſing the ſatisfaction they had in reading it, and their deſire that it ſhould come into the world, prevailed on me to ſend it to the preſs, though not without a great deal of reluctanee, which I can truly ſay without the leaſt diſſimulation.

I ſhall not be in the leaſt diſappointed, ſhould I hear that the metaphors, made uſe of by me, are, by many, thought to be mean and frivolous. I ſhall be much more ſuprized to hear that the work is generally applauded. If many of the ſimilitudes, made uſe of under the Jewiſh diſpenſation, and that by divine appointment, were

lightly eſteemed by ſome in thoſe days, why ſhould I expect, but that thoſe made uſe of by me, (who pretend not to have a divine command) ſhould be lightly eſteemed by many in this day? I do not. "Our ſoul loatheth this light bread," ſaid ſome of old; but ſome few well knew it to be a "figure of good things to come." Very like it ſeemed a mean thing in the eyes of the inhabitants of Jericho, to ſee the prieſts walk round their city, ſounding of rams-horns; but after a while, the walls thereof came tumbling about their ears.

David, when dancing with all his might before the ark of the Lord, was heartily deſpiſed by his wife Michal; but he well knew for what end he did ſo, which cauſed him to ſay, "If this is to be vile, I will yet be more vile." I queſtion not but that Iſaiah made a deſpicable figure in the eyes of many, during the three years in which he, by the commandment of God, walked naked and bare-foot; but no leſs was prefigured by it, than the deſtruction of Egypt, and the inhabitants thereof being led away captive by the Aſſyrians. In like manner, I doubt not but that Jeremiah's going from Judea to the river Euphrates, in order to hide there a linen girdle, might appear to ſome as a very trifling thing; but what an awful calamity was repreſented thereby! No leſs than the deſolation of

Judah

Judah and Jeruſalem. The metaphor of two ſticks, made uſe of by the prophet Ezekiel, was very obſcure to thoſe before whom it was exhibited; but that ſimilitude prefigured far better things than that by Jeremiah; even the union that ſhould take place between the houſes of Judah and Joſeph in after-times, which, as yet, is not accompliſhed; and I make no doubt, but that it likewiſe has regard to that union which will take place between Jew and Gentile in the latter day. As natural things were made uſe of in old times to prefigure thoſe which were of greater moment, why may they not be alſo made uſe of for the ſame purpoſe in theſe laſt times? And, indeed, it is not very uncommon for things, both animate and inanimate, to be ſpiritualized. The ſun, the moon, the ſtars, particularly thoſe ſtars mentioned by name, Job 38. *viz.* Pleiades, Orion, Mazzaroth, and Arcturus, with his ſons; alſo the rain, the herbage of the field, and flocks of ſheep, have been improved by many to valuable purpoſes: And who knows, but that to ſome, the metaphors made uſe of relating to my Pilgrim, may be of ſome particular ſervice, which, ſhould it be the caſe, my time will not be altogether loſt, let others deſpiſe it as they may.

I ſhall only obſerve further, on this ſubject, that none of the ſimilies made uſe of in this work,

work, to expoſe particular crimes, have been, in any meaſure, dictated by the ſpirit of malice, or reſentment, to any particular perſons whatever; but purely with a view to expoſe vice and folly, in whatſoever way, and by whomſoever practiſed. I have therefore had recourſe to nature, my own obſervations, and the Scriptures; and if, with theſe helps, I have been unavoidably led to draw the outlines of certain odious characters at preſent exiſting, and thereby incurred their diſpleaſure, am I to be blamed? Are riches, dignities, or employments, by which one is raiſed above another, to exempt men from open reproof and cenſure? Rather, ought not the crimes of ſuch to be more ſeverely expoſed, inaſmuch as their example is generally copied? Now, if any perſons, who may read this book, ſhall chance to meet with their own picture therein, and ſo apply it to themſelves, I would adviſe them, for their own ſakes, to profit thereby in ſilence; as an open application of it to themſelves, will be the ſureſt indication of a guilty conſcience, and ſo the moſt effectual way of publiſhing their own ſhame.

I muſt now further inform thee, Reader, that if thou expecteſt the following pages to be a polite performance, thou wilt be greatly miſtaken, that being what I am not capable of, and therefore I pretend not unto it; ſo thou muſt take it

as

as thou findeſt it to be. My ſtudy, in this tract, was not to pleaſe men; for, when penning it, it was truth, and the reality of things only, that I had in view; nor had I any one by me to bias me to the contrary, nor one ſiniſter end in view. And perſuaded I am, that if thou haſt in any meaſure trod in my Pilgrim's path, thou wilt join iſſue with me, who have trod in many of her ſteps; and how many more I have of them to tread in, I know not.

I believe it may be truly ſaid, that there never was a book wrote which eſcaped cenſure (the Bible itſelf not excepted; that, indeed, is objected to in a high degree by many in our day, which is a melancholy thought), ſo, I make no doubt but there will be many objectors to mine, and perhaps with reaſon enough too; concerning which I ſhall only ſay, that I wiſh it was better, and ſhall be glad if the objectors will put it into a better method againſt it has a ſecond impreſſion. It is an old ſaying, and a true one, "It is better to mend two faults, than to find one." Had it paſſed through the hands of a judicious Editor, before it went to the preſs, it might have appeared to much better advantage at its firſt appearance to public view.

I queſtion not but that ſome will ſay, that it is only fit to pleaſe children. Be it ſo, it is well if one can pleaſe any body, as times go; it is

children

children only that I desire it may be pleasing to; it is such only that can with any profit understand the metaphors contained in this piece: to some such children it has been pleasing already, and perhaps it may be so to several others, who are born of the same mother, *viz.* Jerusalem, which is above, Gal. iv. 26.

Perhaps some will say, that I have borrowed a great part of what I have wrote from Mr. Bunyan. I confess that his Pilgrim's Progress was of some use to me, in pointing out the way for my Pilgrim; but as to pirating from him, it may be found, upon an impartial examination, I have not. Indeed I have, in some places, used the same names as he did; the reason thereof, I freely own, was because I had not art enough to coin better.

Very possibly it may be said by others, that though I have not made much use of the aforesaid book, yet I have taken it from others. Several books, I confess, I had to write it by, *viz.* first, the Bible, the best book in the world; second, the book of Experience; third, a little book entitled Judgment; and fourth, the book of Conversation, with such who had, in some degree, travelled in the same steps as my Pilgrim. If there are any other books extant that such a work may be gathered from, they have not come to my hand. One thing indeed I took

took out of an old Magazine, *viz.* the ancient Roman primitive diſh that my Pilgrim was treated with by Mr. Sincerity, which I was much pleaſed with, it being, as I thought, very agreeable, and as ſuitable to have a place in my book as in the Magazine, becauſe in this day ſuch a diſh is ſeldom found, it being almoſt out of faſhion; and glad ſhould I be to have it again revived. This was all the robbery I have been guilty of, piracy being a thing that I have an averſion to.

No doubt but that the matter, manner, incorrectneſs, and defects of ſtyle in this performance, will be, by thoſe of a nice taſte, found fault with. If that ſhould be the caſe, I ſhall find no fault with them, having faults enough to find with it myſelf. For my part, I profeſs not to be a Grammarian; and as little do I pretend to be without an inconſiſtency or an irregularity. As to the matter contained in theſe ſheets, it is plain to none but ſuch as underſtandeth; and ſuch, I preſume, will readily excuſe the aforementioned defects.

But methinks I hear ſome ſay, that this is a thing calculated in order to get a penny. I can aſſure ſuch, that when I penned it, I had no view of getting a farthing by it, expecting no more than my labour for my trouble, and the expence of paper, pens and ink, into the

bargain; and now it is come into the world, I expect but a ſmall pittance of gain will come to my ſhare; what the printer and bookſeller will gain by it, is beſt known to themſelves. It is an old ſaying, No penny, no preach; and it may be as truly ſaid, No penny, no print; nor is there any reaſon why one or the other ſhould be given for nought, the labourer being worthy of his hire, provided he executes what he undertaketh in a proper manner. If the above perſons will or can bring me the man that likes to do things for nothing, they ſhall readily go ſnacks with me in my profit.

Some of the metaphors contained in this piece, perhaps, may ſeem dark and obſcure, needing an explanation. What I intended by them, I have by me; but it has been juſtly obſerved, that "when a riddle is once unfolded, every one knows what is intended thereby, and ſo the beauty thereof is in a meaſure loſt," at leaſt, no room left for further thought upon it. Others of them, I think, are plain and intelligible, eaſy to be underſtood by a diſcerning mind.

As to ſome of the pictures taken notice of in one place and another, I could heartily wiſh that I had had no room to make uſe of ſuch metaphors; ſhould any one ſee his own features in any of them, I wiſh it may be of uſe to him.

The

The ſtories related to the Pilgrim by the virgins at the two caſtles, every one that is acquainted with his Bible will eaſily ſee the deſign of. Her going a gleaning will be no myſtery to them. The tales related to her by Careful, let no one take umbrage at: but ſhould the ſhoe fit any one perſon or perſons, let them wear it.

As to my poetry; — poetry did I ſay? — I profeſs not to be a poet, nor a poet's ſon; but what is found in rhyme in this Tract, rough as it runs, like a cart over pebbles, it is to be hoped that the candid Reader will excuſe the meanneſs of, inaſmuch as the rules of poetry I pretend not to be acquainted with; but, however, I preſume that no one will think that I have pirated any of it. As I never before appeared in this public manner, no doubt there will be found many blunders both in verſe and proſe; had my name been concealed, I ſhould have the mortification to hear myſelf called Blockhead, *&c.* I might have been kept in countenance by imagining that ſuch knew not that I was the Author, but now I muſt be content with what follows, and make no doubt that my feathers will be ſeverely plucked by ſome; but if they do not break my bones, I matter not; could I have dared to ſubjoin S. T. P. *&c.* to my name, I need not have feared ſuch treatment, I

had indeed fully determined not to put my name to it, and it was with ſome degree of reluctance that I ventured ſo to do; but the majority of my friends would not be ſatisfied unleſs I did it, they alledging, that if I did not, it would look as if I was aſhamed of my work: on the other hand, myſelf, with ſome others, thought that it would be a point of modeſty to forbear: but, however, in this caſe, as in many others, moſt voices carried the day; and, for my part, I know not but there may be as great a degree of pride lurking under a ſhew of modeſty, as there is in what ſome people call arrogance.

Should not this thing, now it is compleated, be pleaſing to ſuch into whoſe hands it may come, and it ſhould have a general diſlike, if they will pleaſe to pardon me this once, I give them my word for it, I will never trouble them with any more of my ſcribble; but if it ſhould obtain favour, and HEPHZIBAH be kindly treated, perhaps I may venture to ſend forth another thing or two which I have by me*; in the mean while, I ſtop to ſee

* The Reader is deſired to take notice, that this was written when the firſt edition of this Book was publiſhed. That no other production of this Author has made its appearance, it is ſuppoſed is chiefly owing to his great modeſty and diffidence, as it is well known the FEMALE PILGRIM has been greatly admired by the generality of its ſerious Readers.

the event of this, and remain the Reader's humbe ſervant and well-wiſher,

J n meditating on the caſe
O f ſaints in this their lowland race,
H ow they are led, and carried on,
N ow in the light, in th' dark anon:

M y thoughts ran in an allegory;
I ntent was I to pen the ſtory;
T ho' mean it is in it to glory.
C ould I have wrote in ſeraph mode,
H ow ſaints are brought along the road,
E ach one, perhaps, would prize my book;
L ines incorrect they'd overlook.

INTRODUCTION.

I SHALL introduce the following allegory, by obſerving to the Reader, that I hope he will find nothing therein but the words of truth and ſoberneſs, ſuch as (I am fully perſuaded) a real believer can ſet his ſeal to; though many of the metaphors, or what is deſigned by them, may be matter of concern unto him; and, ſure I am, that he cannot be inſenſible of the great decay of vital religion that there is in the world, the laxneſs of many profeſſors of the age, and the great need there is for the Spirit to be powered from on high, that true and undefiled religion may again be revived amongſt us.

I have attempted, in this Tract, to give the Reader a ſketch, in an hiſtorical way, of the happineſs of man in his original ſtate; his direful fall therefrom, by the inſinuations and ſtratagems of the arch-deceiver; the deplorable condition the fall brought mankind into; their being in a ſtate of condemnation on account thereof, and obnoxious to the dreadful ſentence of the holy and righteous law of God.

I have

I have likewiſe endeavoured to ſhew, that, in conſequence of the fall, all men are equally corrupted; none doing good, no, not one, and that the redeemed (Chriſt's HEPHZIBAHS) are, as conſidered in their orginal fallen ſtate, upon a level with others, *aliens from the commonwealth of* ſpiritual *Iſrael, and ſtrangers to the covenant of promiſe, having no hope, and without God in the world*, Eph. ii. 12. under the law, as a covenant of works, equally with others, and altogether alike unable to extricate themſelves from its thraldom: alſo notice is taken of the deliverance of mankind from this ſtate of ſin and miſery, by the Lord Jeſus Chriſt, their adorable ISHI, their Huſband, Head, Surety, Subſtitute, Mediator, and all prevailing Interceſſor. Likewiſe the care he takes of his bride, in her pilgrimage, the food he provides for her, the deliverances he works out for her in the way, and his bringing her ſafe to himſelf when her pilgrimage is ended. Some hints are alſo given to prove the final perſeverance of ſuch who are truly enlightened by the divine Spirit; and that there is no ſolid comfort to be had from any other quarter than the word and Spirit, which is emblemized by the kind entertainment the Pilgrim was favoured with at the two caſtles, and elſewhere; and the attendance ſhe was privileged with by the virgins at the ſeveral places of Reſt that ſhe came to, by which is intended, what are commonly called, the graces of the Spirit, but in the New Teſtament, the fruit of the Spirit; ſee Gal. v. 22. Eph. v. 9.

Another

Another deſign of this work is, to ſhew the heinouſneſs of ſin, and the depravity of human nature, and that none can diſcharge the immenſe debt contracted thereby, but Chriſt alone, who has done it, for his beloved, and ſet her free from all that either law or juſtice could bring againſt her: but of this, no intelligence can be had any where but in the ſacred pages, as brought home to the ſoul by the divine Spirit ſpeaking therein: and that it is Chriſt alone who can heal the wounds that ſin has made, and ſet the captive free; enable them to rely upon him for ſalvation, and hope in him for every future ſupply, both as to providence and grace, and cauſe them to run the ways of his commandments with great delight, and to perſevere therein to the end, delivering them from every enemy.

Here is alſo, in ſome meaſure, ſhewn the variety of ways that the Lord leads his people in their way Zion-ward, both as to nature and grace; ſometimes favouring them with ſmiling providences; at other times proving them with adverſe ones: ſometimes cauſing the light of his countenance to ſhine upon them, and anon leaving them in the dark, and all to prove and try them, and do them good in their latter end, and that they may know what is in their perverſe hearts.

In theſe pages may likewiſe be ſeen, the inſufficiency there is in man that walketh to direct his ſteps; and how prone he is to ſtart aſide from the Lord, even as a deceitful bow ſtarteth aſide from the mark ſhot at by the archer; and how liable a believer is to fall in with every temptation, unleſs prevented by him

who is the Keeper of Iſrael, who neither ſlumbereth nor ſleepeth, but hath a watchful eye over his heritage, leſt any ſhould hurt his tender vine.

Notice is alſo taken of the variety of methods the grand enemy makes uſe of to moleſt, diſtreſs, annoy, and, if it were poſſible, not only to hinder, but alſo to overthrow, the ſoul of a believer, even from his firſt profeſſing Chriſtianity, to the end of his life; and the timely aſſiſtance the Lord favours him with, who only knows when and how to deliver Jacob out of all his troubles.

It may alſo be ſeen, in the courſe of HEPHZIBAH'S pilgrimage, what an unſpeakable mercy it is for Chriſt's bride to have her eye fixed on him, her Huſband, for continual ſupport, and every ſupply neceſſary to carry her through this vale of tears. And, on the other hand, the vanity there is in any dependance placed on, or aſſiſtance expected from, any other quarter.

The whole being interſperſed with the principle doctrines of the goſpel, both of faith and practice: ſome of the growing ſentiments of the age are allegorically expoſed, and the conduct of ſome profeſſing Chriſtianity examined.

The whole work being collected from the book of God, the experience of Chriſtians, and daily obſervation: and I could heartily wiſh, that there had been no juſt reaſon that part of the latter ſhould have had a place in this volume, or elſewhere.

I would beg leave to inform the polite Reader (if any ſuch deign to honour my book with a reading), that I am ſenſible enough of my own deficiencies

cies as an Author, and that I make no pretenſions to learning, or fine language, which confeſſion I hope will preclude the Critic's cenſure.

My view has been in writing for men of my own ſize, to inſtruct the ignorant and the plain ſimple Chriſtian, in ſome of the fundamental truths of Chriſtianity: if this end is anſwered by my weak endeavours, I ſhall think myſelf amply rewarded, and may God have all the glory.

JOHN MITCHEL.

THE

PROLOGUE.

PILGRIM, ſet out, nor doubt [a] but thou wilt find
A manſion [b] where thou'lt be entreated kind.
If thou art aſk'd of thine original,
Tell them that thy beginning was but ſmall [c];
Tell them from whence thou cam'ſt, and whither bound:
Perhaps to them [d] thy voice may ſweetly ſound.
Tell them that thou waſt born in Death's [e] dread vale;
If thou'rt not credited, I'll prove the tale [f].
Tell them thy name was Alien [g], ſtranger quite
Unto the way thou'rt in to th' land of Light [h].
Tell them how once thou waſt a captive ſlave [i],
And how thou waſt reliev'd [k] by ISHI [l] brave.
Tell them how once thou waſt in [m] Nomi's thrall,
And how Lord ISHI [n] ranſom'd thee from all.

a Iſa. lxii. 8.
b Luke ix. 14.
c Job vii. 8.
d To ſuch as underſtand it.
e Mat. iv. 16.
f By experience.
g Eph. ii. 12.
h Rev. xxi. 12
i In nature's ſtate.
k 1 Pet. i. 18, 19.
l Hoſ. ii. 16.
m The law.
n Gal. iii. 13.

Tell

Tell them it put him to a vaſt expence [o],
And how thou guided waſt by good Intelligence [p];
And tell them, too, Abaddon [q] rag'd in vain;
For all his power could not thee retain [r];
Nor all his ſubtle crafts [s], tho' ne'er ſo wiſe,
Can e'er prevent thy winning of the prize [t].

Should it be aſk'd, Who is thy Lord Ishi [u]?
Tell them there's none ſo [x] lovely in thine eye.
Tell them his matchleſs [y] beauty has no ſpot [z],
And part with him [a] for worlds thou wouldeſt not.
Tell them that he's altogether fair [b],
And that none with him [c] ever can compare.
Tell them that he's the chief of thouſands ten [d],
More pleaſant than the Sharon roſe [e]; and then
Tell them, that he's thy Huſband, [f] and thy Lord;
Then ſay, To love him [g] may my heart accord!
Tell them that he's thy hearty, tender friend [h],
Whoſe praiſe thoul't publiſh world without an end [i].

Should any aſk for Nomi, or his hue,
Tell them in his accompts [k] he is moſt true:

o Iſa. liii. 5, &c.
p The Scripture.
q Rev. ix. 11.
r Zech. iii. 2.
s 2 Cor. ii. 11.
t Phil. iii. 14.
u Cant. iii. 9.
x Cant. iii. 10.
y Cant. i. 15, 16.
z Cant. v. 10.
a Cant. iii. 2, 3, 4.
b Cant. v. 6.
c Pſal. xlvi. 2.
d Cant. v. 10.
e Cant. ii. 1.
f Iſa. liv. 5.
g Pſal. xxxi. 22.
h Cant. v. 16.
i Pſal. xlii. 11.
k Rom. vii. 11.

Tell

Tell them he ever does the thing that's juſt,
And in his favour [l] ſpeak thou ever muſt.
And though auſtere [m] in preſence and in will,
In him thou doſt delight [n], and love [o] him ſtill.

Should any aſk where thou trav'ling art,
This freely unto them do thou impart [q]:
Tell them thou'rt travelling to the land of Light,
To regions fair, though now far out of ſight [r],
And in them Ishi great does ſhine [s] moſt bright.
Tell them that trials [t] great thou doſt expect,
But yet the way [u] thou never canſt reject.
Tell them that all the dangers thou may'ſt meet,
Will cauſe the end to prove to thee more ſweet [x]:
Tell them, when thou haſt finiſhed thy ſtage,
With Ishi thou ſhalt dwell [y] from age to age:
Tell them the joys [z] of that moſt happy world,
From which thou canſt not, never [a] wilt be hurl'd;
In which bleſt ſtate plenty there is in ſtore,
Where thou ſhalt hunger [b] not, and thirſt no more.

Should any call thee idle [c], lazy jade,
At ſuch revilings be not thou diſmay'd:
Tell them that Ishi's ſelf ſome did defame,
And ſo thou marvel'ſt not [d] to fare the ſame.

l Rom. vii. 12.
m Rom. vii. 9.
n Rom. vii. 22.
o Pſal. cxix. 97.
p Heb. xi. 8.
q Heb. xi. 10.
r 1 Cor. ii. 9.
s Rev. i. 14.
t Heb. xi. 36, &c.
u John xiv. 6.
x Pſal. xvi. 11.
y 1 Theſſ. iv. 17.
z Rev. ix. 17. Pſal. xvi. 11.
a Rev. ix. 15.
b Rev. ix. 16.
c Exod. v. 17.
d Matt. x. 25.

If it be ſaid, Thou'rt mad, make this reply,
" I am not mad [e], but ſpeak moſt ſoberly."
If any ſay thou'rt nothing but a cheat [f],
By thy deportment [g] thou their words defeat.
If any call thee fool, and thee deſpiſe,
Say then, I am a fool [h], but ISHI's wiſe [i].
If any ſay, Thou'rt black, ſay, Very true;
But in my Lord I hope I'm comely [k] too.
If they ſay thou'rt deform'd, as well as cheat,
This thou may'ſt grant, ſince in thy Head compleat [l].
If ſome ſhould ſay, Thou'rt fair [m]; be ſure be wiſe,
Leſt arrogance [n] in thee ſhould thence ariſe;
Say thou, Hold you your peace, and ſay no more;
In me there's nought [o], but in my Lord great ſtore [p].

And now to thee I ſomething more would ſay,
Which may encourage thee upon the way;
However folks i'th' road to thee behave [q],
No more thou ever wilt be made a ſlave [r]:
No more ſhall tyrants reign [s], and rule o'er thee,
ISHI the great from them has ſet thee free [t].
No more a ſervant thou; in death's dark vale [u],
Light is ſprung up for thee [x]; believe the tale.

e Acts xxv. 26.
f 1 Cor. vi. 8.
g 1 Pet. iii. 14, &c.
h 1 Cor. iv. 10.
i 1 Cor. x. 30.
k Cant. i. 5.
l Col. ii. 10.
m Cant. vi. 12.
n 1 Cor. i. 29.
o Rom. vii. 18.
p Col. i. 19.
q Heb. xi. 36, &c.
r Rom. vi. 14.
s Rom. v. 14.
t Rom. vi. 18.
u 1 Cor. vi. 11.
x Mat. iv. 16.

No

No more ſhalt thou be under Nomi laid;
Ishi, thy Lord, he has thy ranſom [y] paid:
No more ſhall his keen viſage thee agrieve,
If in thy Lord alone thou doſt believe [z].
No more has he a right to laſh thy ſkin;
Ishi, the great, has thy deliv'rer been.
No more ſhall heavy ſuits [a] be brought 'gainſt thee;
Thy debts are cancell'd [b], thou at liberty.
In this thy liberty, *ſtand faſt* [c] I ſay,
And don't relinquiſh it in all thy way.

But now, my Pilgrim, let me caution thee;
How thou make uſe of this thy liberty [d]:
Take heed thou uſe it not to gratify
Thyſelf [e], but rather do thyſelf deny [f]:
Take heed of careleſsneſs [g] in this good way,
Leſt from the ſame thou ſhould'ſt be led aſtray;
And as thou wand'ring art both here and there,
Should'ſt fall into a pit, a gin, or ſnare [h]:
Take heed of wantonneſs [i], when in the road,
Leſt in thy ſides it prick thee [k] like a goad.
Take heed of vanity [l], 'twill mar thy peace,
And ſorrows on thy head it will increaſe [m].

y Rom. vii. 6.
a Eph. v. ii.
c Gal. v. 1.
e Gal. v. 13.
g Mark xiii. 35. 37.
i Rom. xiii. 13. James v. 5.
l Eccl. ii. 1. Eph. iv. 17.
m Eccl. i. 16. The knowledge of vanity.
z 2 Chron. xx. 20. Heb. iv. 3.
b Rom. viii. 33.
d Phil. iii. 11.
f Mark viii. 34.
h 1 Pet. v. 8.
k Joſh. xxiii. 13. Hoſ. ii. 6.

Take heed of carnal mirth [n], that certainly
Will cauſe thee in thy comforts for to die [o].
Take heed of pride [p], and all vain oſtentation,
That may unto thee be a great vexation.
Take heed how thou forgetful [q] be, that will
Upon thy ſpirit bring a dreadful chill [r].
And ſhould'ſt thou paſs thro' Penury's dire land,
In it thou may'ſt be brought to underſtand,
That things below are not at thy command [s]:
In ſuch a ſtate think not hard [t] of thy friend.
The Pilgrim try'd, muſt triumph in the end.

If Affluence in the way thou chance to meet,
And its fair aſpect thee ſhould kindly greet,
Thy friends [u] unto thee they will then reſort,
And others too thy love and favour court:
But then beware of this deſired ſweet [x],
Nor ſpurn the beggar [y], kneeling at thy feet;
Such in the land there ever will remain;
'Tis ISHI's will that thou ſhould'ſt them ſuſtain [z].
Take heed, my HEPHZIBAH, don't lofty ſeem [a],
But better than thyſelf others eſteem [b].
Be not invidious [c] in thy pilgrim race;
If ſo, the way thou'rt in thou wilt diſgrace.

n Eccl. vii. 4. Prov. xiv. 13.
o Rom. viii. 13.
p Prov. xvi. 18. Deut. vi. 12.
q Job viii. 13.
r Deut. xxxi. 17, 18.
s Prov. x. 22.
t Deut. viii. 16. Pſal. cvii. 7.
u Prov. xiv. 20.
x Pſal. lxii. 10.
y Gal. ii. 10. John xii. 8.
z Mark x. 22.
a Pſal. ci. 5.
b Phil. ii. 3.
c Pſal. xix. 13.

'Tis

'Tis good for thee to fear [d], but not deſpair,
So of thy ſteps thou'lt have a conſtant care.
Watch, and be ſober [e], as thou walk'ſt along,
Whatever company thou art among.
Of this beware, I do thee now adviſe [f],
Another do thou never once deſpiſe [g],
But only mind that thou doſt win the prize [h].
Sleep not, my friend, as others may have done,
But drowſineſs do thou for ever ſhun:
So to thy Lord thou wilt bring great renown,
And none ſhall ever take away thy crown [i].
Now, HEPHZIBAH, unto theſe hints give heed?
So forward march—I wiſh thee all good ſpeed [k]
Unto thoſe realms; which thing for thee is beſt [l];
In them thou ever wilt have peace and reſt [m].

d Rom. xi. 20. Eph. ii. 6.
e 1 Pet. v. 8.
f James ii. 6.
g Phil. iii. 14.
h 1 Theſ. v. 6.
i Rev. iii. 11.
k Gen. xxiv. 12.
l Phil. i. 23.
m Heb. iv. 9.

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THE

FEMALE PILGRIM,

&c. &c. &c.

BEING on a long and tedious journey, travelling over barren heaths, lawns, and plains; and alſo through miry fens, marſhes, &c. at length I came to a delightful grove, ſituated on the ſide of a pleaſant eminence, and covered with ever-greens of various ſorts: finding myſelf much fatigued with travelling, I thought I might here ſit down and reſt myſelf; and looking about for a convenient place, I caſt my eye upon a certain cave, that was in one ſide of the grove, into which I entered, and in which I found a ſeat covered thickly over with moſs; I thought it ſeemed as though Providence had deſigned this place as an aſylum for perſons in my weary circumſtances. I ſat down, and began to muſe on various things; but finding myſelf a little heavy, I compoſed myſelf to reſt, upon what I call my couch, and preſently dropt into a profound ſleep. And as I thus ſweetly ſlept, I dreamed

dreamed, and behold, my thoughts carried me into a very wide and ſpacious country, but withal, very rude, and uncultivated, covered over with briars, thorns, and thiſtles, and entirely without regulation; infeſted alſo with beaſts of prey, and venomous animals in abundance. The inhabitants of this country ſeemed to be all of one language, and of one ſpeech, of a dark complection, and much deformed; they were cloathed in one and the ſame dreſs; only ſome (who perhaps were the chiefs) diſtinguiſhed themſelves with ſome particular ornaments. Now I ſaw in my dream, that whilſt I was thinking with myſelf what country this was, and what manner of people theſe ſhould be, behold, a perſon with a very grave countenance, and excellent deportment, came unto me, and addreſſed me in the following manner: Sir, ſays he, I think you ſeem to be under ſome great concern; if I may be ſo free, may I know the reaſon of it? Perhaps I may be a means of removing it. Sir, replied I, you judge right; and as you ſeem to be a venerable perſon, I ſhall ſpeak my mind freely to you. My concern, at preſent, Sir, is to be informed what country this is, and what manner of people the inhabitants are? Sir, anſwered he, as you appear to be a ſtranger, and deſirous of knowledge, I ſhall readily give you the beſt account I am capable of.

You muſt know, Sir, (ſays he) my name is Intelligence, and it is my province to give ſtrangers information of what they are enquiring after; and what I ſhall now relate to you, you may depend upon as truth.—As to the country you are deſirous to have

infor-

information of, it was, in its original ſtate, the moſt delightful ſpot in the whole univerſe, without the leaſt confuſion or irregularity; the people alſo were the happieſt people in the world, their language correct, their features amiable, their form delicate, their cloathing glorious, and, in ſhort, nothing wanting to compleat their felicity; and in this happy ſtate they continued for ſome time. But you muſt know, that although this was their caſe, yet they had a Monarch over them, to whom they were tributary; who, although he had a right to exact from them all that they had, or did, yet he required no more of them than true allegiance; upon failure of which he abſolutely affirmed that they ſhould be diveſted of all. There was a neighbouring prince, who was alſo under the controul of the above grand Monarch; and on that, as well as other accounts, had an implacable hatred to, and enmity againſt him, and would (had it been in his power) have dethroned him; but as he knew that to be impracticable, nothing would ſerve his turn, but he muſt vent his ſpleen upon this happy people. And as he was not only malignant, but alſo very ſagacious, he well knew that he durſt not come upon them by force of arms, becauſe he was under the controul of the grand Monarch; and not only ſo, but the people themſelves would have been a ſufficient match for him, having proper abilities given them to encounter with every foe. Now, as there had been a declaration given, that upon the rebellion of theſe people, they were to loſe their immunities, he thought that it would be the only way to anſwer his end, to prevail upon them ſo to do, and accordingly

ingly puts this ſcheme in execution; and, in order to inſure ſucceſs, he thought it the moſt proper method to wait upon them in perſon; but leſt he ſhould be diſcovered, which by the way probably would have been, although they had never heard or known any thing of him; I ſay, leſt he ſhould be diſcovered, he put himſelf into a mean and abject form; by which ſtratagem, he came into this country without being at all ſuſpected; and as it fell out, he met with a fair opportunity as ſoon as he came: the caſe was thus, his lot was to drop into the company of the moſt credulous part of the people, with whom he began to converſe after the following manner, or to this effect. No doubt, ſays he, but that you are the moſt happy people in the world; and it is true your Sovereign hath conferred very great favours upon you; but, in my opinion, to be a free people is much more deſirable, which you, in fact, are not, inaſmuch as you are debarred by him of ſo many privileges, which would conduce greatly to your felicity. It is to be obſerved, that he did not offer to ſpeak a word againſt their Sovereign; indeed, had that been the caſe, it might have alarmed them, and probably he would have failed in his wicked deſign; for as it was, he met with a repulſe from them: ſay they, Nay, it is only one thing that we are prohibited from; indeed if we touch that, we muſt expect to loſe his favour; for he hath abſolutely declared, that upon our rebelling in that reſpect, he will utterly caſhier us; but as to any thing elſe, we have free liberty. You ſay, replied this crafty knave, that it is but one thing that you are reſtrained

from?

from? Well, this one thing makes good what I before ſaid, *viz.* that you are not a free people: but are you ſo ignorant as not to ſee through this? Do you not know the reaſon of this prohibition? Why, your Sovereign well knows, that if he did not lay this injunction upon you, you would ſoon be as great as himſelf, and would no longer be under his controul. Now, as I before obſerved, theſe being the moſt credulous part of the people with whom he converſed, and withal the inferior ſort, they were the more liable to be impoſed upon, they began to liſten to this enſnaring harangue; and perhaps thought, that if things were ſo as had been ſuggeſted to them, that in attending thereto, they might be equal, if not ſuperior to their fellows; and accordingly (without conſulting them, which, by the way, had they done, the ſnare might have been broken), they precipitately and inadvertently, without conſidering the fatal conſequence, broke their Sovereign's injunction, and that in the preſence of this grand deceiver, which no doubt gave him great ſatisfaction. Upon this he left them for a time, and returned home, pleaſed with his ſucceſs; making no doubt but thoſe whom he had already deceived, would be inſtrumental to decoy the reſt: and in this he was not diſappointed; for theſe poor deluded wretches immediately ſet about bringing their fellows into their ſcheme, waiting upon them the ſame day, and perhaps the ſame hour, with the tidings; and with which, as far as I am informed, they complied without any heſitation; ſo that this grand deceiver ſo far gained his wicked and malicious ends, though it did not terminate to his advan-

tage; of which I may give you a hint by and by. Now you muſt know, that this poor people (for ſo I may now call them) were ſoon made ſenſible of their error, and very likely repented of what they had done; though their contrition, I apprehend, did not flow from a genuine ſpirit, and on account of their having offended ſo kind a Benefactor; no, but from an apprehenſion, that when he ſhould hear of their rebellion, he would come and execute that ſentence which he had threatened upon them, and which their crime deſerved. Upon this, they began to conſult what meaſures they ſhould take to eſcape the vengeance they evidently ſaw hanging over their guilty heads: but finding themſelves entirely naked, and deſtitute of any plea, that would appear feaſible, they at length contrived a ſilly method to cover their ſhame; but all they could do proved entirely fruitleſs, and to no purpoſe. Now it was but a very ſhort time before their Sovereign had knowledge of their rebellion and ingratitude; and not being willing to take things upon report, he came himſelf into this country, in order to ſee how matters ſtood; and, according to his uſual clemency, appeared to them in a cool and gentle manner; but, poor things, as ſoon as ever they heard that he was come, they all ſought to ſhelter themſelves from his ſight, and accordingly ran into the thickeſt woods they could find, not daring to look him in the face; ſo that when their Prince came, not one of them was to be ſeen; but he, in that kindneſs, which was natural to him, called after them, in a very tender manner, where they ſtill lay (as they thought) concealed; yet apprehending, by his near approach to them,

them, that they ſhould ſoon be diſcovered, the chief of them appears before him; the inferior ſort ſeeing this, followed his example, no doubt with trembling joints, and aking hearts, expecting nothing but a direful ſentence to be paſt upon them, and that they ſhould all be executed purſuant thereto, knowing themſelves to be guilty, and that they had no juſt plea to make. Nevertheleſs their Prince, being not willing to do any thing raſhly, or unjuſtly, determined to bring the matter to a fair trial, ſo that there ſhould not be any room to charge him with cruelty (for in fact that was a thing contrary to his nature); and he began, in a mild and gentle manner, to expoſtulate with them, to this effect. What is the meaning, ſays he, of your hiding yourſelves in this manner? What is the cauſe of your ſlighting me thus? You were uſed to meet me with the greateſt freedom and pleaſure, and alſo took great delight in my preſence with you; from whence then comes this alteration? Is there no cauſe for your ſtanding in this trembling poſture before me? Do I put on more majeſty, and appear more terrible, than in times paſt? Come, let me know the reaſon of this ſudden change." Accordingly, the chief of them, who ſpake for the reſt, began to make an excuſe for their thus hiding themſelves, (but, it is to be ſuppoſed, with quivering lips, and a ſtammering tongue) alledging, that it was for want of dreſs that they acted in this manner; which was the way to incenſe their Sovereign the more, inaſmuch as that the laſt time he was with them, they wanted nothing of that ſort, and he might well think that they were turned extravagants, or had been very idle. But now he begins to interrogate them concern-

ing what he before had perfect knowledge of, *viz.* of their breach of allegiance to him: Have you, ſays he, proved falſe to me, and broken the injunction that I laid upon you; upon which condition you were to continue in the enjoyment of the favours that I had beſtowed upon you? Let me know the right of it, and tell me no falſhood. But they, poor things, like priſoners at the bar, were not willing to plead directly guilty, but began to excuſe themſelves in the following manner. The chief of them told him, That his fellow-ſubject, whom he had ſent to dwell with them, had perſuaded him, and muſt acknowledge that he had done it. And ſo, rather than fairly acknowledge his fault, he virtually threw the blame upon his Sovereign, for ſending him ſuch a neighbour. The other claſs, I think, were not quite ſo arrogant; but told him, that being beguiled by a ſtranger, they had done it; though I don't remember that either of them fell at his feet for mercy. Well, when their Prince had heard theſe things from their own mouth, he, with a majeſtic air, ſays to them, Since it is ſo, and you have proved yourſelves to be guilty, what have you to ſay, that ſentence ſhould not be pronounced againſt you? and that you ſhould not be executed, according to the full extent of what I at firſt threatened you, if ever you committed this crime? But no reply being made, he proceeded in this manner: Can you expect, ſays he, any favour at my hands, after having thus broken my righteous law? Or can you think that I ſhould not in juſtice inflict upon you the full demerit of your crime, inaſmuch as my juſtice and holineſs require it? And depend upon it, this would have been the caſe,

and

and you would have had nothing to alledge againſt me for ſuch a procedure, had not my Son, whom I dearly love, interceeded with me on your account, that I would mitigate the ſentence againſt you, and therefore I ſhall do it; not for your ſakes, be it known unto you, but for his ſake alone; and therefore, now hear your juſt ſentence, which ſhall moſt certainly be executed. You who are the chiefs of theſe people, inaſmuch as you have hearkened to the voice of your inferiors, and have violated the injunction I laid upon you, ſorrow ſhall be your portion the whole of your lives; and, inſtead of being fed with thoſe rich things I had provided for you, you ſhall eat the herb of the field: and as you have ſquandered away that glorious apparel with which I cloathed you, your cloathing ſhall be the moſt deſpicable: and whereas you were little inferior in your privileges to my Son, you ſhall henceforth be eſteemed as ſlaves and vaſſals. And as for you who are the inferior claſs, this is your ſentence, Sorrow, grief, and pain, ſhall be your portion; and theſe ſhall be greatly multiplied upon you; and although your chiefs are doomed to ſlavery, yet they ſhall rule over you, ſo that you ſhall be ſervants of ſlaves: and inaſmuch as you, both ſuperiors and inferiors, choſe rather to adhere to this deceiver, than to me, he ſhall be your prince, ſeeing you have enliſted yourſelves under his banner: yet, although this be the caſe, he ſhall not go unpuniſhed, he ſhall be for ever baniſhed my court, and inſtead of feeding on royal dainties, his food ſhall be the moſt deſpicable, and no favour ſhall he ever have from me: but if

you

you at any time find, that I, in my clemency, confer any favour upon you beyond what this my ſentence is, then eſteem me as a meciful Prince. And I am informed (continued Mr. Intelligence), that a curſe came upon this land directly, as ſome ancient records declare; and this is the reaſon that all things are in ſuch diſorder as you now ſee them to be in, both as to the people and land, and from which it is now called *the region of the ſhadow of death*.

Now, methought, juſt as Mr. Intelligence had related the above affair, a female paſſed by, who appeared by her dreſs to be one of the natives of the country; and as there is no account to be given for dreams, my attention ſeemed to be wholly fixed upon her; and the contemplation of what and who ſhe was, quite ſwallowed up my thoughts: not that I ſaw any thing to be admired in her, more than in any of her neighbours, her complection being dark, and her raiment mean, even as theirs. Mr. Intelligence having a quick eye, and diſcerning that I was ſomewhat thoughtful, enquired of me the reaſon thereof; I told him that my thoughts were fixed upon yonder female, and that I ſhould be glad to know ſomething of her; to which he gave me this reply: Well, ſays he, that being the caſe, I will give you the beſt account of her I can. I ſuppoſe, ſaid he, that by the complection of this woman, and by her dreſs, you judge her to be a native of this country; which is the real caſe; as the others are, ſo is ſhe; as they are ſentenced to ſlavery, ſo alſo is ſhe, as you may ſee by that chain around her waiſt; and like them, ſhe hugs and takes delight in her chains and ſlavery,

rather

rather than groan under them. But although this be the caſe with this female, yet you muſt know, that ſhe came of a moſt noble pedigree; her father was one of the chiefs, nay, he was the very chief of this country; but her mother was much ſuperior in quality to him, and I ſuppoſe is yet living; and I am told that this is her only child; but on account of her father's rebellion, (which I before gave you an account of) things are with her as you now ſee; was ſhe ſenſible of her extract, (which at preſent ſhe is not) I ſuppoſe ſhe would ſoon be tired of her preſent ſituation, and would no longer be willing to ſerve that prince (or rather tyrant) that now has the dominion over her; and I am inclined to believe, that in time ſome good friend will make things of this ſort known unto her; and, for my part, I ſhall be very ready to aſſiſt in the affair, and to do all that lies in my province for her: other things might be remarked concerning her, which, perhaps, before we part, I may inform you of.

Now when Mr. Intelligence had told me theſe things, I ſaw two men ſtanding by us; they ſeemed to be of a grave and ſolid deportment; and by what I found, they were intimately acquainted with my good friend; the name of one was Feeling, and the other Hearing; and really they ſeemed to be well met; there being, as I underſtand, a great harmony between them, and all three unanimouſly agreed to aſſiſt me as far as lay in their power; which brought to my mind an old proverb, Two is better than one, and a three-fold cord cannot be broken; which, it may be thought, afforded me a great deal of pleaſure;

but

but ſtill my eye was toward the female; though at this time neither Mr. Feeling, nor Mr. Hearing, ſaid any thing to me concerning her; however, afterwards I found them both to be very uſeful to me, and they agreed in confirming what Mr. Intelligence had ſaid. Now whilſt compliments paſt between the above, I caſt my eye towards a large plain, over which I thought I ſaw one riding towards us, ſwift as the wind; and as he came near, I perceived, by his dreſs, that he was a meſſenger from ſome court, bearing tidings of importance, or carrying a meſſage to ſome particular perſon; and as I thought, ſo it really was, for in an inſtant (as it were) he came up to Alien, (for that I underſtood was this woman's name) with a roll open in his hand, and immediately delivered it to her. The ſight of this unexpected gueſt cauſed poor Alien to turn pale, thinking what ſhould be the meaning of his coming to her; and when he had delivered the roll to her, and ſhe had peruſed the ſame, ſhe began to be more thoughtful than before, but could not well tell what judgment to paſs upon it for the preſent; it being wrote in a dialect that ſhe had never been acquainted with; and this ſuſpenſe continued upon her ſome conſiderable time; the nature of which my above acquaintance gave me ſome account of, which I ſhall not now relate; but after a while, this was all over and forgot, and ſhe ſeemed to be as formerly.

Not long after the above affair, Alien had another viſit paid her, whether by the ſame meſſenger or not, I am not certain, but be that as it will, he came to her in a more auſtere manner than he did at firſt,

and

and delivered her a larger roll than the former, and wrote in more intelligible characters, which, with the aſpect of the purſuivant, and the contents of the roll, made poor Alien to ſhudder, as nothing was contained in it, but heavy charges againſt her, on account of miſdemeanours committed by her, of which ſhe was not very ſenſible of before. It muſt be noted, that as Alien was a ſlave, ſhe had a taſk-maſter over her, whoſe name was Nomi; and the charges exhibited againſt her in the roll were through his means, on account of her not doing her duty; theſe things Mr. Hearing gave me an account of, he having peruſed the indictment; for my part I only had a glance of it. Now this being the caſe, and knowing that her indictment was juſt, and that there was no abatement to be made for her deficiency, and that ſhe muſt be accountable for every minute that ſhe had loſt, (as ſignified in the roll) ſhe began to caſt in her mind what method to take, in order to make up the deficiency, ſo that her taſk-maſter might be appeaſed. Well, thought ſhe, as this is my caſe, I will be more diligent in my work than heretofore I have been: but looking again into her roll, ſhe found that ſo doing would not diſcharge her old arrears; then ſhe thought ſhe would work over hours, and by that means ſhe ſhould make ſome retaliation; and with this reſolution ſhe ſet to work with all her might; but, poor thing, ſhe ſoon found that ſhe came very ſhort of performing her daily taſk.

Now ſhe began to be very penſive indeed, and to revolve in her mind what the end of this would be;

expecting every hour when ſhe ſhould have a viſit from her taſk-maſter, in order to enquire into the ſtate of things; ſo, poor thing, what with hard labour, and what with deſpair of making up her loſs of time, together with the apprehenſion of her maſter's coming to enquire into the ſtate of things, ſhe found herſelf become ſo weak, that ſhe was not able to do any thing at all; and although ſhe had a will to it, yet ſhe was obliged to lay it by, finding that ſhe could do nothing; and what, no doubt, added to her mortification, was, that in time paſt ſhe thought that ſhe was guilty of no deficiency, but that all things went well, and had no thoughts that Nomi had any thing to alledge againſt her. In this ſituation (as Mr. Hearing informed me) ſhe continued ſome time, and inſtead of gaining ſtrength to labour, ſhe found herſelf to grow weaker and weaker, inſomuch that ſhe could do no more than peruſe her roll, which ſhe would be often doing; but, poor thing! the more ſhe read it, the more aggravating did what ſhe was charged with appear to her views; and ſo with this, and the apprehenſion of Nomi's coming to call her to an account, none knows but herſelf the horrors ſhe felt, neither was it long before the thing that ſhe feared came upon her; for in a very little time Nomi enters into his office, or counting-houſe; and it muſt be noted, he keeps very regular accounts, ſo that no one could wrong him, neither would he defraud any; nor would he make an allowance for the loſs of the leaſt moment of time, ſo juſt and ſtrict was he in all his ways. Well, as he was looking over poor Alien's account, he not only

only found the old ſcore, but alſo a very great deficiency ſince the bill or roll was delivered to her. Upon this, he reſolves that he would immediately wait on her, and examine into the meaning of it: and, in ſhort, it is no wonder that Alien was ſo terrified at the thoughts of his coming; for had he come to a Cæſar, or even an Alexander, in the manner he did to her, I am perſuaded it would have made them tremble; for as his natural temper was inflexible, ſo his countenance was no leſs furious; and his eyes ſeemed to her, as though flaſhes of lightening darted from them. Upon his approaching near her, ſhe falls down at his feet for mercy, being ſenſible that ſhe had nothing to plead in her own behalf, only alledging, that ſhe was ſo weak, that ſhe was not able to do any thing: to which he ſternly replied, Don't tell me of thy weakneſs, thou art idle; don't think that this ſhall be an excuſe: no, no, I will have my work done, or thou ſhalt ſeverely rue for it; and alſo I will have full ſatisfaction for the time thou haſt already loſt, and with that gave her ſome ſmart laſhes, and told her, that was but a taſte of what ſhe muſt expect, unleſs ſhe would do better than ſhe had already done; and in this ſtern manner went his way, telling her, that ſhe ſhould ſoon have another viſit from him. But who can poſſibly expreſs, or conceive one quarter of the diſtreſs that poor Alien was in? Her weakneſs increaſed upon her, and the laſhes Nomi gave her ſtuck ſo cloſe to her, that ſhe was ſcarce able to ſupport herſelf under them; and the apprehenſion of his coming again, with the thoughts of what would follow, cauſed her

to chuſe ſtrangling rather than life, and what method to take ſhe knew not; ſhe had no friend that ſhe knew of, that would interceed with Nomi for her; neither did ſhe know of any one that would become ſurety for her; nor did ſhe expect it, ſeeing that as ſhe was a ſlave, ſhe could not pay for ſuch aſſiſtance. Well, as ſhe found herſelf to be in this diſtreſſed ſituation, and knew Nomi to be inexorable, ſhe thought that ſhe would ſtrive ſtill to do the beſt ſhe could. I would juſt note, that Alien had a neighbour, with whom ſhe had been converſant, that came to viſit her at this juncture, I think her name was Knowlittle; ſhe lived in the hamlet of Talkmuch; ſo called from an ancient family of that name, who were the proprietors of it. Mrs. Knowlittle finding Alien in this condition, began to enquire into the reaſon of it, and thus began.

Know. I perceive, neighbour Alien, that you are much indiſpoſed; pray what is your diſorder? I think the laſt time I ſaw you, you was in good ſpirits.

Alien. You know, neighbour, that one may be well to-day, and dead to-morrow

Know. Very true; but I am ſuprized to ſee ſuch an alteration in you—pray may I not know the cauſe of it? Perhaps I may be of ſome ſervice to you.

Alien. I queſtion, neighbour, if you or any one can be of uſe to me, my caſe is ſo deſperate.

Know. That's more than you can tell. Pray, neighbour, be ſo free as to tell me your diſorder, and

nd if I do you no good, I hope I ſhall do you no harm.

Alien. If you remember, ſome time ago, I told you that a meſſenger came to me, and gave me a roll, wherein were ſuch things written as cauſed me to be very uneaſy in my mind; however, by ſome means or other, I got quit of that uneaſineſs; but very lately I have peruſed the roll over again, which cauſeth my uneaſineſs of mind to be greater than ever; ſo that although I am weak in body, as you ſee, yet my diſtreſs of mind is of much more concern; for I greatly dread the conſequence of it.

Know. I thought, neighbour, that you had been more wiſe than to make yourſelf uneaſy about a thing that hath been ſo long paſt. Pray don't mind that; 'tis ten to one if ever you hear more of it.

Alien. Ah! neighbour! was you to feel what I do, on account of it, as knowing that every word in it is true, you would not, neither could you make ſo light of it; for in my mind, I am as ſure, as it is there written, that I ſhall hear of it again, and that perhaps ſooner than will be agreeable to me. But this is not all, I have had another roll brought to me ſince that you know of, which is much larger than the firſt, and full of indictments againſt me on Nomi's account, and I think that what was written in the firſt, is comprehended in the laſt: neither is this all; for Nomi himſelf hath been with me, to inquire how matters ſtand; and having told me my deficiency, and what I muſt expect on account thereof, he laſhed me ſeverely, and then left me, telling me that was but a taſte of what I muſt expect, and that he would

would ſoon give me another viſit, which I expect from him every day; and don't you think, neighbour, that this is enough to terrify ſuch a poor helpleſs creature as I am? If you can be of any uſe to me, I ſhall be greatly obliged to you; for I aſſure you I know not what to do.

Know. I confeſs, neighbour, that your caſe is very deſperate, I could not have thought it had been ſo bad; but come, have a good heart, we uſe to ſay, When things are at the worſt, they will mend.

Alien. But did you ever know any body in my caſe?

Know. Any body? Aye, ſeveral.

Alien. And pray what became of 'em?

Know. Became of 'em? Why, after ſome time, they did very well again, for any thing that I heard of.

Alien. Dear neighbour, do you know by what means they came to be reconciled to Nomi, and taken into his favour.

Know. By what means? Why, by being more diligent in their labour, and promiſing him to do better for the time to come, &c.

Alien. That is what I was thinking of juſt before you came in; but, alas! for me, I am not able to do any thing; and I fear that ſhould I promiſe him to do better for the future, upon my failure thereof, it would enrage him the more, and it would cauſe him to lay the more ſtripes upon me. Oh, neighbour! I am ruined! I am undone for ever! I expect nothing but to be laid under irons, or to be

ſent

ſent to priſon for life, or that he will kill me upon the ſpot.

Know. Come, neighbour, pray don't harbour ſuch thoughts; he may be more favourable than you imagine.

Alien. For my part, I expect no favour from him, inaſmuch as I know that I don't deſerve it; but as you ſeem to make ſo light of it, pray did you never come under his diſpleaſure?

Know. I can't ſay but that we have been at odds ſometimes, and I have alſo received a few laſhes from him, but we ſoon made it up again.

Alien. Did you ſo? then there may be hope for me. Dear neighbour, pray tell me how you managed.

Know. That I will freely; Why, at any time when I come under his diſpleaſure, (as you know that none of us are exempt from it) I fall down before him, and beg him to forgive me, and promiſe him that I will mind my buſineſs better for time to come, *&c.* and then ſet to work even early and late; and by this means he is pacified towards me, and we go on very comfortable again; and I am ſure, neighbour, that, if you take this method, you will ſoon make your peace with him.

Alien. Alas! for me, alas! for me, alas! for me; I can do nothing at all; I find, neighbour, that you know little of my caſe.

Know. Perhaps I may know as much of your caſe as any body, and may be as able to give you advice how you may extricate yourſelf out of it, if you would but attend to what I ſay; but there are many people

people in our days, who entertain a notion that they can do nothing, and ſo in fact, they will not ſtrive to do any thing, yet I dare aver, that were they to do their utmoſt, they would find better treatment at the hands of Nomi, and they would reap the benefit of it; but if people will be obſtinate, they muſt take what follows.

Alien. If I muſt make peace with Nomi by my hard labour, bad will follow me, and no mercy can I expect from him; make him ſatisfaction for what is paſt, I cannot; neither can I do what is my duty farther to do, by reaſon of my great inability; ſo muſt expect to ſuffer all that may be laid upon me.

This diſcourſe being ended, Mrs. Knowlittle takes her leave of poor Alien, to whom ſhe proved to be a phyſician of no value, and left her full of the woeful apprehenſions of Nomi's approach; in which ſhe was not diſappointed, for no ſooner had Knowlittle left the houſe, but Nomi came in, and that in a more terrible manner than before; he brought an unmerciful cudgel in his hand, and without aſking any queſtions, beat her terribly, and ſo left her as it were gaſping for life; and by what Mr. Hearing told me, he frequently paid her ſuch viſits; and as I was informed by Mr. Intelligence, the laſt viſit he gave her, he beat her to that degree, that he left her as one dead.

Now at this juncture a kind providence appeared in Alien's favour, which was this, a perſon of great diſtinction (and alſo of great abilities) coming in to this country, (though it is to be noted he was in diſguiſe) hearing of the above affair, and being of a

moſt

moſt ſympathizing diſpoſition, reſolved to procure deliverance for this poor captive, and accordingly treats with Nomi concerning her, who, beſides the purchaſe of her perſon, on which he ſet a great price, would not abate the leaſt mite of what ſhe was indebted to him. Well, Alien's friend, finding Nomi to be inexorable, chearfully paid the whole ſum, and took an acquittance in full, both for her perſon, and alſo for the debt that ſhe had contracted.

Matters being thus adjuſted, the next thing he did, was to viſit poor Alien, and to let her know what he had done for her, who was intirely helpleſs, and hopeleſs of deliverance; but when he came to her, it grieved him to the heart, to ſee what a ſituation ſhe was in, being to all appearance as one dead. Now her Benefactor being an able Phyſician, and having proper remedies with him, he made application of a certain medicine, which ſoon brought her to her ſenſes, and alſo to her ſpeech: I think the firſt words ſhe ſaid, were, Alas! for me, alas! for me, alas for me! Her friend aſking the cauſe of her complaint, ſhe ſaid (and that in the bitterneſs of her ſoul), Nomi will kill me! Nomi will kill me! whereupon, with the utmoſt tenderneſs, he began to ſpeak in a comfortable manner to her. Come (ſays he), you may fare better than you expect, Nomi may not be ſo ſevere to you as he hath already been. Oh! ſir, ſays ſhe, I can expect no other. Why, ſays he, what have you done to him, that you are under ſuch apprehenſions? Oh! ſir, replies ſhe, I have done enough to cauſe him to ſhut me up in priſon all my days; I have neglected my duty to him, and have run up

ſuch a ſcore, and am ſo much behind hand, that I cannot expect any favour from him; and I cannot ſay but that I ſhould have juſtice done me, on account thereof. Well (ſays he), you ſeem to juſtify Nomi's proceedings towards you, are you always of this mind? I can't ſay ſo, replied ſhe; for ſometimes I think that he uſeth me worſe than he does my neighbours, and ſometimes I think that I have done my duty as well as they, yea, better than ſome of them, and yet he does not uſe them as he does me: and ſometimes I wiſh that there was not ſuch a one upon the earth as he is, or that I was greater than he, that he might not have this power over me. Well, ſays her benefactor, and how do you find yourſelf after you have had theſe reflections? Oh! ſir, replies ſhe, it galleth me to the heart, and I could wiſh that I was annihilated, when this is the caſe, in order that I might not be guilty of the like again. Well, ſays he, have you no friend that will undertake to make up this affair for you. No, ſir, anſwers ſhe, not one. Come (ſays he), don't be too peremptory in your concluſions, perhaps there may be ſome one will take pity upon you, and pay your debt, and redeem you alſo. Oh dear! ſir, ſays ſhe, is it poſſible? could I but entertain ſuch a thought, that I ſhould have ſuch a friend, and that I may one day be delivered, I think I could bear with patience what I now feel, and alſo what I further dread. But oh! theſe rolls. At which words ſhe began to faint; which her friend obſerving, he gave her a rich cordial, that ſoon revived her ſpirits. When ſhe was recovered, he aſked her what ſhe meant by theſe rolls?

One

One of theſe rolls, ſays ſhe, was brought me by a purſuivant, a conſiderable time ago, the contents whereof cauſed me to be more diligent in my work for a time, but the ſenſe of it wore gradually off my mind, and I became as careleſs as ever: ſoon after I had a ſecond meſſenger ſent to me, with another roll, which was much larger than the former, full of nothing but charges againſt me, and that upon Nomi's account; upon my reading this, the former one came freſh into my mind, and taking another view of it, and weighing both together, I found myſelf to be infinitely wanting; both of them I have ſtill by me, and the conſequence of what is contained in them (at times) fills me with horror. Well, ſays he, as you have thoſe rolls by you, pray let me ſee them: accordingly ſhe ſoon produced them, and he taking them into his hands, peruſed them over; when he had ſo done, he addreſſed himſelf to her again. I ſee (ſays he) that here is a juſt account kept, and you acknowledge yourſelf to be criminal in running up ſuch a ſcore; now what have you to ſay for yourſelf that juſtice ſhould not take place againſt you? To which Alien replied, (trembling) nothing at all, ſir. Well, ſays he, as you have made this confeſſion, and juſtified Nomi, in his proceedings towards you, I now tell you, for your conſolation, that I have fully diſcharged your debt, even to the laſt mite; and here, for your ſatisfaction, ſee the acquittance I have from him. I have alſo purchaſed your perſon from ſlavery, ſo that you are entirely free from his dominion; and you may from henceforth look him in the face without fear, and

may boldly tell him (if ever he comes to viſit you), that he hath nothing to charge you with. However, as to theſe rolls, it will be proper to keep them by you, they may be uſeful to peruſe, that you may keep in memory what you have been delivered from; and you may be ſure that they will never be hurtful to you, inaſmuch as the charges contained in them are cancelled.

But what tongue can expreſs, or heart conceive, the rapture of joy that was in this poor creature! Words failed her to expreſs her thankfulneſs; all that ſhe could do was, to fall down at his feet, with tears of gratitude and love, for the rapture ſhe was in quite overwhelmed her, ſo that ſhe lay as it were breathleſs for a time; but he, in his uſual tenderneſs, gave her a freſh cordial, which ſoon revived her, and ſhe again began to renew her expreſſions of gratitude, telling him, ſhe would be bound to ſerve him as long as ſhe had breath, *&c.* But he ſoon prevented her, by telling her, that as he had freed her from Nomi, all that he required of her was, to follow the directions that he ſhould give her; and now, ſays he, as you are in a country where you will meet with many adverſaries, haſten out of it directly; regard none of your ſtuff, neither your deareſt friend; and here is Mr. Intelligence, who will be your guide through theſe deſarts, to the lodge of Reliance, which ſtands upon the border of the plain of Hope, where you will be in ſafety, and every thing that is neceſſary will be provided for you, and, in convenient time, I will come and viſit you there.

When

When ſhe had expreſſed her gratitude to him, and Mr. Intelligence, for his readineſs to accompany her, (as he well knew the road) her Benefactor anointed the wounds that Nomi had made, with ſome ſovereign balſam that he had with him, which ſoon effected a cure; and he alſo gave her ſomething to bear her expences on the road; ſo wiſhing her a good journey, for the preſent bids her adieu.

Now I ſaw in my dream, that Alien made no delay, but very chearfully ſet out with her guide towards the lodge that ſhe was directed to: ſhe ſeemed, at firſt ſetting out, as though ſhe mattered neither thick nor thin; buſhes and brambles were but as ſtubble before her; every hill ſeemed to become a plain, and ſhe would be ever talking of and extolling her Deliverer, repeating, again and again, what he had done for her, and would be recounting the circumſtances ſhe had been in, and how ſhe muſt have gone to priſon for life, had he not paid her debt, *&c.* Notwithſtanding, after a while, poor thing! ſhe began to lag by the way, and would often ſay, Oh! that I could get ſight of the lodge! But when ſhe had taken a little refreſhment, ſhe would go on pretty chearfully again: ſometimes when ſhe found herſelf tired, ſhe would be caſting her eye back; not with a deſire to return, but leſt Nomi ſhould be purſuing her; and if at any time ſhe heard a ruſtling among the buſhes, it would make her ſtart again; at which times ſhe found her guide to be very encouraging to her. By and by ſhe came within ſight of the lodge; at which ſhe greatly rejoyced; and the road being good the remainder of the

the way, ſhe ſoon arrived at her deſired port, where ſhe was received with the utmoſt pleaſure, and alſo entertained with every thing that was neceſſary for her, and there kept in the greateſt ſafety. Here ſhe was alſo delivered from all apprehenſions of Nomi's following her, and ſometimes, in a ſun-ſhiny day, would take a turn in the plain of Hope, and garniſh herſelf with the flowers that grow thereon. But although this was her happy ſituation, yet ſhe was not altogether free from being diſturbed; for ſome of her old acquaintance, finding out where ſhe was, would often be viſiting her, and that upon pretence of great friendſhip to her; though after ſome time ſhe found them out, ſo that ſhe neither deſired their company, nor bade them welcome: however, they would be ſtill renewing their viſits; ſo that, in ſhort, ſhe was obliged to forbid them coming any more; but they regarded her not. Now, among the reſt, who ſhould come but Mrs. Knowlittle, Mrs. Self-eaſe, and Mrs. Carnality, and they indeed came upon her (as I may ſay) when ſhe was not well provided for receiving them, being in her diſhabille, which daſhed her a little for the preſent: and ſhe received them very coldly; by her looks ſhe ſeemed as though ſhe had rather that they had tarried at home; however, they did not ſeem to mind that, but addreſſed her with an air of chearfulneſs, with a how-d'ye-do, Mrs. Alien, I hope you are well, and I am glad to ſee you, &c. but I obſerved that Alien did not ſay, I am glad to ſee you, nor did ſhe aſk them to take a place; nevertheleſs they muſt needs have ſome chat with her, and Knowlittle began.

Know.

Know. Why, neighbour Alien, I was greatly ſurprized when I heard that you had left our country, eſpecially as you was ſo very weak when I ſaw you the other day.

Alien. Indeed, neighbour, you can't be more ſurprized than I am myſelf; for I am ſure it was not what I expected.

Know. Well, but by what means did you get ſuch a ſudden cure?

Alien. By a Phyſician which you never ſaw, and perhaps never may.

Know. But how came you to take ſuch a journey after ſuch an illneſs? for my part, I ſhould have been afraid of a relapſe.

Alien. I was ſo bent upon my journey, that, for my part, I feared nothing.

Self-eaſe. For my part, I think it was a very hazardous thing; I ſhould have been for ſtaying a little longer.

Alien. No time like the time preſent.

Know. But what d'ye think Nomi will ſay when he comes to hear of it?

Alien. Nomi has no buſineſs with me.

Know. No? we have only your bare word for that; I'll be bold to ſay that when Nomi knows of it, and finds out where you are, he will ſoon fetch you back; not that we ſhall trouble ourſelves about it.

Alien. And I am bold to ſay he will not; if he does, he hath no right to do ſo, and as for what you ſay, I matter not.

Know. Come, neighbour, don't ſtand in your own light, although you have a fine houſe over you now,

this

this may not laſt always; I dare ſay that Nomi will receive you kindly, if you return voluntarily, and will uſe you as well as he does us; and I am ſure that we have no reaſon to complain of him; and I dare ſay you will have no reaſon neither.

Self-eaſe. And I dare ſay ſo too.

Carnality. And I dare ſay ſo too.

Alien. There may be but little truth in your dare-ſays; but I am ſure that my dare-ſay is true.

Know. Pray, what is your dare-ſay, neighbour; will you not tell us?

Alien. Yes, I will. I dare-ſay, and that with boldneſs, that you will find that Nomi will call you to an account, and, if he is not paid the utmoſt farthing for your loſt time, he will arreſt you for it, and throw you in priſon for life; and you, I am ſure, dare not ſay but that you are indebted to him.

Self-eaſe. We live at eaſe under him at preſent, however; and perhaps as to what you ſay will follow, you may be miſtaken.

Carnality. Come, neighbour, don't judge ſo hard; you know with what pleaſure we have ſpent the paſt time of our lives, and why may it not continue? Come, do go back with us, we hope to have a good neighbour of you ſtill.

Alien. No, not I;—I hope that I am bound another way, and ſhall have better neighbours.

Well, at laſt, finding that they could not prevail upon her to go back with them, they went their way, and Alien was glad to get quit of their company.

But

But little did Alien think what was plotting againſt her in the parts from whence ſhe came, and as little did ſhe expect of the conſequences that followed. Her leaving theſe parts, we may be ſure, ſoon took air, and no ſmall ſtir there was about it; inſomuch that the prince himſelf had preſently intelligence of it, which put him in a great rage; for although he had ſuch a number of ſubjects, yet he was bent upon it not to loſe one of them, and ſo reſolved he was not to loſe this; for, at all events, he was determined to bring her back, if ſhe was to be found in the world.

Whereupon he immediately called a council together, (of ſuch as he could put moſt confidence in) in order to conſult what meaſures to take, that he might accompliſh this important affair. Now the names of thoſe that were ſummoned and appeared, were as they ſtand upon the following liſt: Mr. Sagacity, Mr. Humanprudence, Mr. Hategood, and his brother Mr. Letgood; Mr. Diſtruſt, Mr. Doubtful, Mr. Legality, Mr. Self-confidence, Mr. Preſumption, Mr. Carnal-reaſon, and his brother Mr. Carnal-ſecurity; Mr. Pride, Mr. Formality, Mr. Hypocriſy, Mr. Self-conceit, Mr. Love-the-world, Mr. Atheiſt, Mr. Deiſt, and Mr. Self-Homicide (which laſt was as great a villain as any of them all), with ſeveral others, whoſe names I cannot now recollect, all of them being of one family, and all relations of the prince; conſequently would, to the utmoſt of their power, ſtand firm and true to him; and ſo there was no occaſion for them to be ſworn.

Well, theſe being conveened together, their prince informed them of the cauſe of it, expreſſing his great concern that ſuch a ſubject ſhould thus elope from him, and requiring their aſſiſtance to bring her back; for my part, ſays he, I will be as indefatigable as any of you, and ſhall not think much of my labour, ſo that I gain my point. Accordingly, they all with one voice aſſured him of their true allegiance, and their readineſs to aſſiſt him in this affair.

The next thing was to conſult what was the moſt prudent method to take, in order that they might not meet with a diſappointment; concerning which ſome ſaid one thing, and ſome another. Some were for gaining her by force of arms; to which Mr. Sagacity replied, that ſuch a procedure might not be adviſeable; for, ſays he, that may make too much noiſe, and ſo cauſe our attempt to prove fruitleſs; but my advice is, that two of us may be ſent with a commiſſion from our prince, to the place where ſhe is, and endeavour to perſuade her to come back as a volunteer; and if that ſhould ſucceed, it will ſave any more trouble or charge; but if this me-method will not do, let two more be ſent; and if they don't ſucceed, then come upon her by force of arms; and to this advice they all agreed, and the prince gave conſent. But firſt of all (ſays he), do any of you know to what refuge ſhe is fled? To which Mr. Sagacity replied, that he was informed ſhe had taken ſhelter in the lodge called Reliance, which ſtandeth on the borders of the plain of Hope. Is ſhe ſo, replied, the prince? then ſhe will not be

ſo

ſo eaſily recovered as you may imagine; but however, ſome that have been at a place of that name have been recovered, and why not ſhe? and I think that Mr. Sagacity's propoſal is the only method we can take; for, as I remember, it was by ſuch methods that we have brought others from it.

The next thing, was to conſult who to ſend on this buſineſs, which all of them ſeemed forward enough to be employed in; but Abaddon, (which was the prince's name) in order that there ſhould be no conteſt among them, ſaid, that as Mr. Sagacity's opinion was good, and approved of by all, and as he knew where to find her, he might be proper to be one that ſhould undertake this buſineſs, and Mr. Carnal-reaſon to be the other: this being agreed on, the prince gave them commiſſion, which they readily obeyed, and immediately ſet forward to put it in execution.

Well, it was not long before they came to the lodge, and finding Alien at home, they began to addreſs her with a deal of ſeeming friendſhip; and ſhe, not ſuſpecting, began to be free with them, and to liſten to their diſcourſe, which was very enſnaring. But anon they began to talk about her returning back again with them, ſuggeſting how well it would be taken by their prince, and what great things he would do for her, by ſecuring her from Nomi, &c. But when ſhe heard them ſpeak of returning, ſhe ſoon diſcovered the cheat, and clapping both her fingers in her ears, would not hear any more of it, but got out of their company.

When they found that what they ſaid had no effect upon her, ſo as to prevail upon her to return, they went back again to their company, and gave an account of their ill ſucceſs; whereupon it was agreed to ſend other two; and who ſhould be fixed upon, but Mr. Hategood, and his brother Mr. Letgood, to whom full power was given to do their utmoſt to accompliſh the end they had in view. But before theſe meſſengers came, Alien was gone from the lodge, (of which by-and by) and ſo back they returned again, without doing any buſineſs; but when they came to give up their account, what a buſtle was there! the prince ſtorming and threatening, and, in ſhort, every thing in confuſion. At length, being more calm, a conſultation aroſe concerning farther meaſures to be taken; and as they had ſome intimation what road ſhe was gone, and whither bound, it was thought proper that the utmoſt efforts ſhould be made to ſurprize her on the road, to which they all agreed, and all to a man ſaid, that nothing ſhould be wanting on their part. Says Diſtruſt, I'll engage that my wife Timorous will be a good hand in this affair; and ſo will my wife Diffidence, ſaid Doubtful; and I'll not be wanting, ſaid Self-Homicide; in ſhort, all of them, in their turn, agreed to do what in them lay to recover her; but if they ſhould fail in that, they would diſtreſs her as much as poſſible; and one of them being not content with this, ſaid, And I'll engage to our aſſiſtance Mrs. Self-eaſe and Mrs. Carnality, who are acquainted with her, and alſo were very intimate with her, and perhaps may again, if they happen to light of her: there

there is likewiſe, ſays he, Mrs. Luſt-of-the-eye, the millener, Mrs. Pride-of-life, the mantua-maker, and Mrs. Luſt-of-the-fleſh, who is their aſſociate; all theſe being Alien's old friends, I dare ſay will, in their turn, be very uſeful to your highneſs in bringing her back again; for there is not a town or village, fair, or market, but what is at ſome time or other frequented by one or other of them; and I make no doubt but that one or more of them will ſome day meet with her.

This ſtratagem being highly applauded by them all, Abaddon proceeds to give them their commiſſion, the purport of which was, that they ſhould purſue Alien, and wherever they found her, diſturb, diſtreſs, annoy, moleſt, take, and, if poſſible, bring her back to him, either alive or dead. And, for my part, ſays he, nothing will be wanting in me to aſſiſt you at all times and ſeaſons; and ſo ſpeed you well.

The commiſſion being thus given them, they made no delay to put it in execution; ſo dreſſing themſelves in a diſguiſed habit, every one took his way; the ſucceſs that they met with may be ſeen hereafter: but now I ſhall return to Alien.

Before the aforeſaid ſecond meſſengers, *viz.* Hategood and Letgood, came to the lodge where Alien was, her kind Benefactor came to viſit her there, and that in a different dreſs from what ſhe ſaw him in before, he being then in diſguiſe, but now in a princely habit; and I think I never ſaw a more amiable perſon in my life; his countenance was ſo majeſtic, and his form ſo delicate, that, in ſhort, I never ſaw

one

one to compare with him, and yet ſo mild and ſo courteous, that it was the greateſt pleaſure in the world to be in his company; thoſe that he was pleaſed to favour with it, found themſelves much refreſhed with his delightful converſation.

Now, what paſt between him and Alien, ſo far as I heard of it, and what I learnt of my three friends, I ſhall here relate. It muſt be thought that Alien, during her reſidence at this lodge, was, at times, very anxious for the arrival of him that had wrought out ſo great a deliverance for her; and as he had before told her, that he would come to her at this place, ſhe was often giving a look-out for him, and that many times with a degree of impatience; and ſhe was the more ſolicitous, on account of the frequent viſits ſhe received from her old neighbours; for ſhe longed to be entirely free from ſuch company. But who can expreſs the joy that was in her heart, when ſhe heard the ſound of his chariot-wheels approaching the lodge! and as that was ſo tranſporting to her, much more ſo was his appearance when he entered therein; for as ſoon as ſhe ſaw him, ſhe was ſo overcome with joy, that ſhe fell down at his feet; but he, with the greateſt tenderneſs, raiſed her in his arms, and ſupported her, where he held her until ſhe revived again; he then, with the utmoſt ardour of affection, embraced her, bidding her to be of good chear, and gave her a cordial to ſupport her fainting ſpirits: but when all was done, ſhe could do little more to expreſs what was in her heart, than by her looks, and a flow of tears, which he looked upon with

with as much pleaſure as if ſhe had uttered the greateſt flow of words.

Things of this nature being paſt, he began to talk to her in the following manner, or to this effect: ſays he, I am fully ſatisfied that the rehearſal of what I have lately done for you will not in any meaſure be diſagreeable to you, inaſmuch as you ſeem to have a grateful ſenſe of it upon your mind; but that is not my preſent buſineſs; what I have to do at this time, is to let you know the cauſe why I did ſo; and what you are farther to be employed in; as well as to give you ſome neceſſary directions how to proceed, and to furniſh you with ſuch conveniencies as you will ſtand in abſolute need of.

And, firſt, as to the cauſe of, or reaſon why I delivered you out of the hands of Nomi, and paid the debt you had contracted with him, and alſo the full price of your redemption; it was not becauſe of the miſery you was in under him, nor upon the account of what you expected would be your future caſe, *viz.* to be thrown into priſon for life. No, but one reaſon was, becauſe I had fixed my affections upon you before ever you owed Nomi one farthing: and although you was thus in a ſtate of ſlavery, and had alſo made yourſelf ſuch a bankrupt, yet my love to you never in the leaſt abated, but continued more true than the needle to the pole; and I could no longer bear to ſee or hear of your diſtreſſed circumſtances. Another reaſon was, that you might be entirely free from bondage, and alſo from the apprehenſions of what you feared would come upon you. And a third reaſon was, becauſe I could not bear

bear that Nomi ſhould have it to ſay that you owed him the leaſt mite; neither was I willing that he ſhould be wronged in the leaſt degree. And now, as the intenſeneſs of my love to you was ſuch in time paſt, ſo it remains ſtill the ſame; and I not only have done this for you, but have alſo fixed upon you as my bride and ſpouſe [this relation made Alien begin greatly to rejoice], and might, continued he, have taken you directly with me into that country whereof I am Prince, which country is called the Land of Light, did it ſeem meet; for I can, for your ſatisfaction, aſſure you, that you will be very acceptable to my Father, inaſmuch as he hath perfect knowledge of you, and of all things that I have tranſacted on your account, it being his will it ſhould be ſo [this again puts her into high ſpirits]; but as to your going with me now, it muſt not be ſo, for as you have been a ſpendthrift hitherto, and have coſt me ſo dear, you are obligated to walk it on foot; in which pilgrimage, dangers and difficulties you muſt expect. At this news, her countenance began to look ſad, becauſe ſhe longed to go with him; which he obſerving ſaid, Come, don't be caſt down, I ſhall often give you a viſit upon the road, and that at ſuch times when you have moſt need of it. This put her in a little heart again. And now come with me (ſays he) to the top of the lodge, and from thence I will point out to you part of the road that you muſt go, and alſo give you ſome directions how to proceed and behave therein, which is the ſecond thing I propoſed to inform you of.

When

When they were there, and had a full proſpect of the plain of Hope before them, he ſays to her, Now take diligent heed to the things I am going to inform you of: You ſee (ſays he), along the midſt of the plain, a ſtrait narrow road? To which ſhe replied, Yes. And at the further ſide of the plain, you ſee an eminence fronting the road? To which ſhe replied, Yes, And do you not ſee upon the top of the eminence, a lodge? To which ſhe replied, I think I do. Well, (ſays he) that is the way you are to go, and be ſure to take great care that you ſtep not out of it, either to the right hand, or left; and then you may be ſure you will not be expoſed to any danger; but if you ſtep aſide, you know not what will be the conſequence; for many enemies you have, and they will be ſecretly laying traps and pit-falls by the way ſide, in order to enſnare you, which I now inform you of, in order that you may be the more watchful; and when you come to the lodge, through which you are to paſs, (and which belongs to me) you may with the greateſt boldneſs deſire the porter to give you entrance: when he aſketh you by what authority you ſo do, tell him that you are come in the name of ISHI, for that is my name; and by this name you ſhall call me throughout your pilgrimage. And in order that the porter may be ſure that you are no impoſtor, take this certificate with you, which is ſealed and ſigned by my own hand; and, if required, you may ſhew it him for his ſatisfaction: this certificate will be a paſs for you, not only there, but to the end of your journey; and when the porter aſketh what your name is, tell him, that it is

Hephzibah, becauſe my delight is in you; and you ſhall no more be called Alien, for you are no longer a ſtranger in a ſtrange land. And as the good people of the houſe will be enquiring of you concerning ſeveral things, you may give them an information from whence you came, the ſtate you were in, and of the meſſengers that came to you; you may likewiſe acquaint them with the rolls that were brought you, the behaviour of Nomi to you, and the apprehenſions you were under on his account, and how I delivered you from him; alſo ſuch other events as you have known ſince that time: which will be a means to endear you to them, and cauſe them to be more free with you. This alſo you are to obſerve, *viz.* to be comformable to the rules of the family in every reſpect, and then they will be the more ready to give you further inſtructions how, and in what manner, you ſhall behave through the remaining part of your journey. Now, ſays he, come with me into the ward-robe, and there (in order that you may be more acceptable to them, or to any other houſe or lodge you come to) I will cloath you with ſuch apparel as ſhall cauſe you to be amiable in their ſight; and this, with other favours, are included in the third thing I was to do for you. When he had brought her into the ward-robe, he ſtript her of her ſlave's clothing, which he did with ſuch decency, that ſhe was not aſhamed, and clothed her again with change of apparel, from head to foot, which was ſo beautiful, that none but a king's daughter is worthy to wear it. The firſt garment he put upon her was all of wrought gold; the ſecond all of needle-

Hephzibah Cloathid by Lord Ishil


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needle-work; and the third of a changeable colour: he then put round her waiſt a moſt curious girdle; and on her feet ſhoes of the richeſt make, and of ſuch ſubſtance, that they would laſt even to the end of her pilgrimage. Well, when ſhe was thus adorned, her Lord ISHI ſeemed to look upon her with the greateſt degree of pleaſure; and I think ſhe was as comely a woman as ever I ſaw, notwithſtanding her complexion was ſomething ſwarthy: he gave her alſo a moſt uſeful and beautiful monitor, of his own compoſing, which he told her would be of great uſe to her in her travels; for, ſays he, whenever you hear this monitor ſtrike, you are about to ſtep out of the road, or elſe you have done it before; and this you are to take paticular care, not to diſregard the ſtriking of it.

No doubt but theſe fine things raiſed a little ambition in her breaſt; and if one had known her mind, I dare ſay that ſhe wanted to coach it away with him; and eſpecially as ſhe heard him ſay, that ſhe muſt walk it on foot, and alſo paſs through many trials and dangers; and which indeed might cauſe her a little to recoil, as knowing her own weakneſs; however this was, ſhe ſpeaks to him thus; (but in a very modeſt manner) Oh, my Lord, how ſhall I, a weak, ſilly woman, be able to encounter the many enemies that I may meet with in the road, ſeeing I have nothing to defend myſelf withall? and ſhould I be attacked by any of them, what ſhall I do? Well, (replied he) that you may not be diſheartened in that reſpect, come with me into the armory, where you ſhall be furniſhed with weapons of

proof: ſo taking her thither, he put a helmet upon her head, a breaſt-plate upon her breaſt, a ſhield upon her arm, a ſword in her hand, with another weapon called non-reſiſtance. When ſhe was thus accoutred, ſhe begun to make another plea; But my dear Lord ISHI, (ſays ſhe) theſe I have not proved, and how ſhall I, or how can I make uſe of them? The helmet indeed will guard my head, and the breaſt-plate may defend my breaſt; but alas! this ſhield I cannot wield, for I find it is not in my power ſo much as to move it; and what ſhall I do if an enemy ſhould throw any darts againſt me? And as to this ſword, I make no doubt but it would cut a man aſunder, was it in a hand that was able to brandiſh it; but for my part I cannot; I rather think that a ſling and a ſtone would be more fit for me. To which he replied, Theſe will be more familiar to you in time; and you know not what execution you may do, when you ſtand in need of uſing them: but that you may not be diſcouraged, if it happen ſo, that you fail in uſing them, and your enemy ſhould for a time get the advantage over you, and you ſhould not be able to make uſe of this weapon called Non-reſiſtance, I myſelf will come to your relief, and will deliver you from the hand of every foe. This news began to put her in good ſpirits again, and made her deſirous to ſet forward on her journey: ſo her Lord, giving her a kind embrace, and ſomething for her refreſhment on the way, took his leave of her for that time, though no doubt with great reluctance on Hephzibah's part.

Now

Now I ſaw in my dream, that a ſiſter of Hephzibah came to viſit her juſt as ſhe was preparing to ſet out on her journey; I think her name was Orpah; ſhe was a ſiſter by the father, but not by the mother. She, finding her ready for marching, ſays to her, Whither away, ſiſter; I think you ſeem as though you are about taking a long journey? So I am, replied Hephzibah, and ſhould be glad were you going with me. Pray, replied Orpah, whither are you going, ſiſter? To tell you plainly, ſays Hephzibah, I am now leaving the land of which I was a native, and bred up in, and am going to the Land of Light. Are you ſo? replied Orpah; I think you are much in the right of it; for I am ſure there is nothing to be got here, but age and old cloaths, as we uſe to ſay. I have heard much talk of that country you ſpeak of; they ſay, that it is a fine country indeed, and that there are none who go thither, but what get very rich, and really I almoſt have a mind to go with you, if I thought that I ſhould be accepted of when I came there. Well, ſiſter, replied Hephzibah, if this is your mind, and you have no other ſcruple but that, come forward, I ſhall be glad of your company: for my part, I muſt loſe no time; and, for your encouragement, I am informed, that none who go to this country, ever returned back again. Upon her ſaying this, Orpah ſeemed to take heart, and accordingly ſets out with her.

I obſerved, that at their firſt ſetting out, they diſcourſed together about the country whither they were bound, and the privileges they expected to be favoured

favoured with, when they came there, &c. And pray, ſiſter, ſays Orpah, if I may be ſo free, what was it that firſt animated you to remove from your native country, and go to this?

Hephzibah. To relate every circumſtance, would take up much time. But don't you remember, ſiſter, that a while a-go a meſſenger came to me from a certain court, and brought me a roll, and what uneaſineſs it gave me?

Orp. Remember it, ſiſter! yes, very well; I alſo remember that a meſſenger (and very like it may be the ſame) brought me one likewiſe, which put me into a great conſternation; but in a little time it wore off: the roll I have ſtill by me.

Heph. Have you ſo, ſiſter; I likewiſe have mine; let us compare them together. Accordingly they compared their rolls, and found them to amount to near one and the ſame; at which Hephzibah ſeemed to rejoice. Well, ſiſter, continued ſhe, and did you not hear of a ſecond meſſenger that came to me, which brought me another roll, and what a tremor it put me in, &c.

Orp. Yes, yes, ſiſter, I heard of it, and alſo had a ſecond meſſenger, with a roll to me, which I am ſure affrighted me very much; I did not recover it for a conſiderable time; and that roll I have with me likewiſe.

Heph. I am glad of that, ſiſter, come let us compare it with mine; which ſhe directly produceth, and, when compared, they found them to tally very near together; only I obſerved, that there was ſome difference in the ſeals that were upon them, which they

they overlooked. Well, ſiſter, continued Hephzibah, as you have heard of theſe two circumſtances, no doubt but that you alſo heard of the treatment I had from Nomi, the apprehenſions I was under on his account, and how I expected he would ſerve me in the end.

Orp. Yes, ſiſter, that was noiſed enough abroad; you know very well that neighbour Knowlittle, who came to viſit you at that time, is a brave hand at ſpreading things about; and I do aſſure you, ſiſter, that I han't gone altogether without ſome of Nomi's diſcipline, I am ſure he almoſt knocked me down ſeveral times; don't you ſee the marks he gave me in my forehead?

Heph. Well, ſiſter, and how did you make it up with him again? you went on pretty quietly with him after this, did you not?

Orp. Why the method I took was, to promiſe to behave better for the future, and that I would work early and late; which accordingly I did; yet for all this we had not a thorough tranquility; for when I failed of doing my taſk, he would often give me very ſevere laſhes; ſo that I often wiſhed that there was no ſuch one as a Nomi in the world; and I ſhould be glad to have got from under his dominion at any rate. I am glad that I came to viſit you this morning, and that I am got thus far out of his reach. But pray, ſiſter, how got you from him at laſt? I think you have not told me that yet.

Heph. That I was about to do, ſiſter; for I do aſſure you, it is a delightful theme to me, and I ſhall talk of it at every friend's houſe I come to throughout

throughout my pilgrimage. The manner of my deliverance was this; at the time when I was in the utmoſt diſtreſs on Nomi's account, expecting nothing from him but preſent death or impriſonment, a perſon of diſtinction came into our country, and hearing of my caſe, and being a perſon of a very compaſſionate ſpirit, he was bent upon my deliverance; and accordingly goes to Nomi, and pays all that I was indebted to him; then he came, and gave me an account thereof; and, for my ſatisfaction, ſhewed me my acquittance, both for my debt, and alſo for the purchaſe of my perſon: when he had ſo done, he gave me a ſovereign balm to heal the wounds that Nomi had made, and then directed me to the lodge from whence we came, which hath been a delightful place unto me. This, in brief, is the hiſtory of my deliverance.

Orp. Alas for me! my debts are yet unpaid! you may travel on without fear; but as for me, Nomi may purſue after, and arreſt me, and bring me back again, and throw me into priſon.

Heph. Come, ſiſter, don't be diſmayed; you know not but that your debt is paid alſo, although you have not the knowledge of it as yet.

Orp. But pray, ſiſter, how did you get this apparel you now wear? and alſo thoſe weapons for your defence in time of danger?

Heph. Why, ſiſter, the ſame perſon that purchaſed my freedom, came to viſit me at yonder lodge, and there cloathed and armed me, as you now ſee, and alſo gave me directions how to proceed on my journey.

Orp. But what ſhall I do, ſiſter, that have none of theſe things? how ſhall I be accepted of at the lodge before us? and what ſhall I do to withſtand an enemy, ſhould I be attacked?

Heph. Come, ſiſter, don't be diſcouraged concerning this; you don't know but my kind Benefactor may meet you at the lodge, whither we are going, and confer upon you the ſame privileges as he has upon me. With this Orpah ſeemed to take heart again, and went on more chearful, being encouraged by what Hephzibah ſaid to her.

Well, ſiſter, ſaid Hephzibah, now let us turn our diſcourſe to another ſubject. What thoughts had you of Nomi, when you was under his diſcipline?

Orp. Why, ſiſter, I thought that he uſed me very cruelly: did not you?

Heph. I own that I did at firſt; but afterwards, when I conſidered that the whole of my time was his due, I could not ſo much blame him; nay, I could rather juſtify his proceedings towards me.

Orp. For my part, I could not; neither can I yet; becauſe I think that I wrought as hard as any ſlave he had; and I think that he might have paſſed by the loſs of a little time.

Heph. But don't you know, ſiſter, that the whole of our time was his due?

Orp. Perhaps it may be ſo; but when one does the beſt one can, what more can he deſire? I am ſure that I did all that was in my power, and the beſt that is can do no more.

At this confeſſion of Orpah, I thought that Hephzibah began to look ſomething cool, and ſays to her,

Well, ſiſter, I have one thing more to talk to you about.

Orp. Say on, ſiſter.

Heph. You remember, that when we ſat out this morning, on our journey, our diſcourſe was chiefly about the excellency of the country whither we are going; and a delightful theme it is: but as my kind Benefactor told me, that I muſt expect to meet with difficulties on the road, it will not be amiſs if we talk of them alſo, that when they come upon us, it may not ſeem as though ſome ſtrange thing happened to us, and ſo we be tempted to repent our bargain.

Orp. Dear, ſiſter! who would grudge to go through a few difficulties, ſo that we arrive there at laſt?

Heph. Perhaps the difficulties and dangers we are to go through, may be more and greater than you and I at preſent imagine: for I do aſſure you, that I have been informed of ſome, that have travelled this road, who have been ſadly put to it in the way; and that not only by thieves and robbers, that infeſt the road, but alſo have been cruelly tortured, mocked, ſcourged, and alſo were put under bonds and impriſonments, of which ſome were ſtoned, others were ſlain with the ſword, and others went through various afflictions, and great torment from their enemies; and all becauſe they ſought this country whither we are bound: and, if we ſhould eſcape ſuch things as they went through, we may eſteem it as a great privilege. Now, ſiſter, what think you of this? At this news, Orpah's countenance began to change; and making a full ſtop, ſhe

ſays,

ſays, Indeed ſiſter, theſe are hard ſayings: I ſhall never be able to go through the half of this: you may do as you pleaſe; but, for my part, I'll even return again; for if I go with you, I may be killed, and if I return, I can but die. So Orpah coming to this reſolution, they wept upon each other; Orpah returned back to her ſlavery, and Hephzibah ſet her face towards the lodge.

See how the Pilgrim trips the plain,
Her native place deſires no more;
Nor will ſhe there return again,
But haſten to the wiſh'd-for ſhore.

Now I ſaw, that although the return of Orpah cauſed Hephzibah to look ſomewhat ſad, yet ſhe began to gird up her loins, and ſet forward with more intenſeneſs than before; and as it was the ſpring time of the year, a pleaſant walk, for the moſt part, ſhe had; the ſun ſhining with reſplendent rays, and the gentle breezes fanning around her; the birds chanting forth their melodious notes, and the doves uttering forth their pleaſant voices in the adjacent groves; the plain beſpangled with various ſorts of flowers, and a chryſtal ſtream running by her ſide moſt part of the way. Neither had ſhe much diſturbance in the road; but this I obſerved, that Mr. Pride would now and then croſs the road, which ſometimes put her to a ſtand; though being but little acquainted with him, ſhe had not much apprehenſion of danger from him. Well, thus ſhe went on, till ſhe came near the hill on which the

lodge was; and now, night approaching, and perceiving the aſcent to be ſomewhat ſteeper than ſhe expected, ſhe began to be a little out of heart, thinking that ſhe ſhould not be able to reach the lodge that night, and wiſhed for a convenient lodging, at the foot of the hill, until morning.

Whilſt ſhe was thus muſing, a man, with a grave and ſolid countenance, and in a plain habit, coming up to her, accoſts her in the following manner, and that in a very mild and ſoothing accent; Fair one, ſays he, I think you ſeem to be very much fatigued; pray, may I be ſo free as to aſk you how far you are travelling to night? Sir, ſaid ſhe, my intention was to reach the lodge, on the top of the hill; but I fear I cannot attain it. Attain it! ſays he; no, that you cannot, as it is ſo late, and you much fatigued already: do you conſider the length and ſteepneſs of the hill? and ſhould you be overtaken with night, you may loſe your way, and you know not what dangers you may fall into; come, be content, and go with me to my homely habitation; what entertainment I have, you are welcome to, and you may ſet forward in the morning, as early as you pleaſe, and I, or ſome of my maidens, will put you in the road again, and bear you company up the hill. This ſuiting with what ſhe before had been thinking of, ſhe returned him thanks, and ſaid, that ſhe would accept of his kind offer: but as the old gentleman was turning about to conduct her to his houſe, ſhe remembered that this was one of the men that came to perſuade her to go back when ſhe was at the former lodge; and immediately her monitor ſtruck,

which

which cauſed her to refrain from following him, and ſo ſhe kept on her road; upon which he called after her, but to little purpoſe; ſhe told him that her mind was altered, and that ſhe was determined to reach to the lodge, if poſſible. I think that this gentleman was Mr. Sagacity.

Now I ſaw that ſhe went on with freſh vigour, leſt ſhe ſhould be benighted, or at leaſt ſhould meet with an enemy that might moleſt her. When ſhe came to the foot of the hill, her ſpirits again began to ſink, with the thoughts that ſhe could not be able to reach the top of it that night; but taking ſome refreſhment, ſhe began to aſcend the hill, and went on really better than I expected: before it was quite dark ſhe came to the lodge.

But who can tell what tremor of mind ſhe was in, leſt ſhe ſhould not be accepted of there! If I knock at the gate, thought ſhe, and be refuſed entrance, what ſhall I do, and whither ſhall I go? And the certificate, that her Lord gave for her admittance, being out of her mind, ſhe halted and hankered about the out-ſide of the gate; ſhe durſt not venture to come up to it, but only looked at it with a wiſhful eye; and in this dilemma ſhe continued ſome time. At length the porter, or watchman, whoſe name was Shepherd, giving a look out, and ſeeing a ſtranger before the gate, ſteps to her, and aſked her, in a very affable manner, whom ſhe ſought and what ſhe wanted? To which ſhe replied (trembling), that ſhe deſired to have a lodging in this houſe to-night, if it might be. The porter then aſked her who directed her thither; to which ſhe

ſaid,

ſaid, that ſhe was directed there by Lord Ishi. The porter replied, We deny none admittance here, that come in his name; come, ſtep you into the porch, whilſt I call the family together, which is our uſual cuſtom; and if they like your talk, you will be as one born in the houſe. So leaving her a little, he ſteps in, and lets the family know what a gueſt he had got in the porch; which gave them great joy and pleaſure.

But what tongue can expreſs the fear that poor Hephzibah was in, leſt the family ſhould not approve of the account ſhe had to give of herſelf: ſometimes ſhe would be ready to wiſh that ſhe had not come there, though ſhe durſt not entertain ſo much as a thought of returning back.

Whilſt ſhe was in this quandary, the family came, and in a very courteous manner ſaluted her, and obſerving her tremor, deſired her not to be diſcouraged, inaſmuch as they knew how to ſympathize with her: and having taken their places, Mr. Shepherd, the watchman, began to interrogate her concerning her native country, her behaviour in it, and what befel her there; the manner how ſhe was delivered out of it, and the place where ſhe took her firſt reſidence after ſhe came away: to all which ſhe gave him ſatisfactory anſwers. Then he aſked her what viſitors ſhe had when at the lodge; which ſhe told him: and laſt of all, ſays ſhe, with a degree of rapture, my Lord Ishi came to viſit me there; at which they all ſeemed to be delighted.

Well, ſaid Mr. Shepherd, and what converſation had Lord Ishi with you? Here ſhe told him all that had

had paſſed between them, and how ſhe was directed by him to this houſe, as it lay in her direct way to the Land of Light, whither ſhe was travelling. And what, ſays he, did he further do for you? Why, ſays ſhe, he gave me a certificate, ſigned and ſealed in his own name, which he told me would be a paſs for me throughout my journey. Mr. Shepherd replied, I am glad of that, pray let me ſee it; ſo ſhe produced it. And when they had peruſed it, they expreſſed their ſatisfaction therewith. Well, ſays he, and what did Lord Ishi do for you more? why, ſays ſhe, he took me into the ward-robe, and gave me theſe garments you ſee upon me; and he took me into the armory, and accoutered me with theſe weapons you ſee, for my defence in time of danger. Very well, replies he, and what further? Says ſhe, he told me that you, the good people of the houſe, would give me directions how I ſhould behave in the remaining part of my pilgrimage; and he alſo ſaid that he would now and then viſit me in the way, eſpecially in time of danger. Theſe accounts gave them all ſatisfaction; and they, with one conſent, agreed to admit her into the family; but they told her, that as it was their cuſtom to receive none into the houſe till they were firſt bathed, ſo it was neceſſary for her to ſubmit thereto; to which ſhe readily conſented. After that was performed, they, with joy, brought her into the lodge, and ſhe became as one of the family, and with the greateſt freedom partook of every thing the houſe afforded; which indeed proved to be rich proviſion to her.

The morning being come, Hephzibah began to prepare to ſet forward on her journey; but the virgins belonging to the lodge told her, that ſhe muſt not go as yet, becauſe they wanted to have farther converſation with her; upon which ſhe conſented to ſtay another day with them; and being ſet together, they began to diſcourſe concerning the country ſhe came from, and the vaſt diſproportion there was between it and that to which ſhe was travelling. Their talk alſo was very much about the Prince of the Land of Light, the love he bears to pilgrims, the certainty of the continuance of it, and many ſuch like things, which afforded them a great degree of pleaſure. They alſo deſired her to give them a freſh rehearſal of her caſe, when in the region of the ſhadow of death, and the manner of her coming out of it, and by what means; to all which ſhe gave them a more particular account than before ſhe had done.

They alſo aſked her ſeveral queſtions relative to the occurrences that happened to her when ſhe was in the lodge of Reliance; to which ſhe gave them ſatisfactory anſwers. She likewiſe told them the ſtory of her ſiſter Orpah, and how ſhe came over the plain of Hope alone, and what a pleaſant journey ſhe had. And did you not, ſay they, meet with ſome interruption in the plain? becauſe many times it is infeſted with thieves. No great matter, replied ſhe; only one perſon, that looked a little ſuſpicious, would ſometimes croſs the road, which put me to a ſtand. Aye, we know him, ſay they; he is as arrant a villain as can be, and as great an enemy to pilgrims as any

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in the world; and you muſt expect to meet with him again, before you come to your journey's end; his name is Pride, and a very proper one it is, for he affects ſuch variety of dreſs, that you will find it a hard matter to know him; ſo you will do well to be upon your guard, leſt he ſurprize you before you are aware. But did you meet with no other moleſtation upon the plain? Yes, ſaid ſhe, as it grew towards evening, and near ſun-ſet, finding myſelf ſomewhat fatigued, and ſeeing the hill before me to be ſteeper than I expected, I began to deſpair of getting to the top of it that night, whereupon I began to wiſh that I could find a lodging thereabout, and ſo to ſet forward in the morning. Whilſt I was thus thinking, a perſon came up to me, (whom I did not know at firſt) and very kindly invited me to his houſe; and as he ſeemed to be a venerable perſon, I conſented to go with him; but when I was about to follow him, I perceived that he was one of them that would have perſuaded me to go back to my native country, when I was at the lodge of Reliance, whereupon I immediately turned from him, and came forward on my way. Oh, ſays one of the virgins, that is old Sagacity, we know him alſo; 'tis well you eſcaped from him; he hath been a deluder of many, all of whomhave found him very prejudicial to them.

As they were talking of the above, Mr. Shepherd, the watchman, came into the room where they were, and in a pleaſant manner ſays to them, I am glad to ſee you thus employed; pray, may I not know what you have been diſcourſing about?

Yes, and welcome, ſay they: and accordingly they related to him all that had paſt, which gave him much ſatisfaction. Well, now, ſays he, (turning to Hephzibah) pray let me have a little talk with you: but, firſt of all, give me leave to enquire after your name; I ſhould have done it yeſternight, but forgot it. You muſt know, it is our rule to enroll all ſuch as we take into our family, and you we look upon to be as one of us; though ſometimes it has been the caſe that we have taken ſome to be true pilgrims, that have turned out impoſtors; but as we have their names enrolled, we know the better how to deal with them, when they diſcover what they are. This cauſed Hephzibah to look ſad; which he perceiving, ſaid to her, Don't be diſcouraged at this, I only ſpeak of it by way of caution; it may be for your good. Come, let me know your name? My name, ſays ſhe, when in my native country, was Alien; for I was a ſtranger to the Land of Light; but when my dear Lord ISHI came to me at the lodge of Reliance, he gave me the name of Hephzibah; becauſe he ſaid that he delighted in me. Of this Mr. Shepherd took a memorandum, and then proceeded to talk to her in the following manner.

It may be, my daughter, ſays he, that as you have had ſuch favours beſtowed upon you by Lord ISHI, when at the lodge you ſpake of; and as you kept on your way, when your ſiſter returned back; as your walk was ſo pleaſant over the plain, and you eſcaped the dangers you was there liable to; alſo as you are received into this houſe, and are admitted

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to all the privileges thereof, you may be ready to imagine that you ſhall enjoy peace and felicity during the reſt of your pilgrimage, and that your difficulties are almoſt ended: but that you may not be diſappointed, if theſe are your thoughts, give me leave to tell you, that you muſt not wonder if you meet with greater trials than ever you have met with yet, and that from ſuch quarters as you little ſuſpect. The prince of the country from whence you came, will aſſuredly employ all his emiſſaries to bring you back to him again; and though they may not be able to prevail in that reſpect, yet they will retard you in your journey, as much as poſſible; and, let me tell you, they are very crafty adverſaries; therefore it behoves you to be very conſtant upon your watch, leſt they come upon you before you are aware; which if that ſhould be the caſe, you will find it very hard work to ſtruggle with them; at leaſt, you may ſuffer the ſmart of them for many days. Thoſe weapons that Lord Ishi gave you, if they are kept bright, will be of ſingular uſe to you, at ſuch ſeaſons; for it is not poſſible that any enemy ſhould ſtand before them: but if your weapons are dull and ruſty, you will find that they will be of little or no uſe to you, when the enemy makes an aſſault upon you; but for your encouragement, this you may be aſſured of, that your Lord Ishi will not ſuffer them totally to prevail againſt you: though you may receive a fall by them, yet you ſhall riſe again; for he will moſt certainly come to your aſſiſtance, and cauſe you to triumph over your adverſaries.

As to the garments wherewith you are cloathed, they are the moſt excellent ornaments in the world; your innermoſt garment is cannon-proof, and all the batteries that can be raiſed againſt it ſhall never be able to make a breach through it; neither is it poſſible that you ſhould be robbed of it. Your ſecond garment may be defaced by the enemy, and, to your apprehenſion, you may be almoſt upon the brink of being plundered of it, but Lord ISHI will take care that you ſhall not entirely loſe it; for he knows, that could your enemies rob you of this, their end would be anſwered; and indeed it is what they chiefly aim at; but your kind Benefactor will ſee to it, that they ſhall not entirely accompliſh their deſign.

What I have to ſay to you concerning your outward garment is this: you are to take the utmoſt care that you keep it free from ſpots and ſtains; for if you are neglectful of it, you will diſpleaſe him that gave it you, and alſo cauſe your enemies to rejoice over you; and when you come to take a view of it yourſelf, you will be aſhamed to look upon it; but if it be kept free from ſoil, it will be pleaſing to your kind Benefactor, pleaſant to yourſelf, and in ſome reſpect baffle your adverſaries. This, my daughter, I would have you bear upon your mind, and have a ſtrict regard unto.

And as you was told by Lord ISHI, that here you would have inſtructions how you ſhould behave in your pilgrimage, I would alſo put you in mind of this, *viz.* that you endeavour to carry yourſelf wiſely when you paſs through any city, town, or village; the

the inhabitants whereof, it may be, will give you ſome diſturbance as you paſs along; but let not that be minded by you; if they ſpeak ill of you, be ſure to give them good words; and if they ſmite you, return not the blow; and ſo, in time, by your good deportment, you will find your journey to be more pleaſant, and their calumnies againſt you will in a meaſure ceaſe; but if you contend with them, and render evil for evil, you will never have any reſt, but will be in continual perplexities, and ſo your way will be rendered the more uncomfortable to you. And you muſt not think it ſtrange if you meet with trials from ſuch quarters as you at this time little dream of. It may be, that in the courſe of your pilgrimage, you may meet with ſome in your way, who will tell you that they alſo are bound to the ſame country you are; but, in fact, are liars; of ſuch beware; for if you ſtrictly examine them, you will ſoon find them to be as I have told you, and you will ſee that they only go about to deceive.

But what is moſt to be lamented, is, that you may find ſome upon the road, that are pilgrims indeed; and from ſuch companions as thoſe, you may promiſe yourſelf a great deal of felicity; and yet in this alſo you may be deceived. I ſhould be glad if there was no occaſion for a caution of this ſort; but, in truth, there is as much need of watchfulneſs in this caſe, as any I know of; and lamentable it is, that there are many pilgrims who will carry it fair to your face, in order to hear what you have to ſay; and if you are not directly of their ſentiments in things you converſe about (although they will ſeem

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to aſſent) will go their way, and improve it to your prejudice, ſo that you will be ready to think that there is not one upon earth to be truſted; and alſo you may be ready to think that a pilgrim's life is nothing but a dream, through their behaviour in this reſpect; nevertheleſs ſome, no doubt, you will find to be faithful and true: and when you meet with ſuch, let them be your correſpondents, for you will find them to be very helpful to you in your travels.

Some pilgrims, perhaps, you may ſee in your way, who have ſadly bedaubed their outward garments, which will give you much uneaſineſs of mind; but be not diſcouraged thereat, only ſee to it to keep your own clean, and then you will be at peace in that reſpect.

When Mr. Shepherd had ſpoken theſe things to her, and given her ſeveral other uſeful inſtructions, ſhe returned him thanks, and ſaid, that ſhe hoped ſhe ſhould obſerve all things that he had told her, as ſhe looked upon them to be very neceſſary.

Having ſpent the remainder of the day in profitable converſation, every one retired to their reſpective places of reſt; and the morning being come, Hephzibah again dreſſeth herſelf for her journey; and the family not being willing to hinder her, they told her, that ſome of them would accompany her a little way on the road; but firſt of all, ſay they, it is proper that you take ſome refreſhment.

Breakfaſt being ended, and the good people having given her ſuch things as were neceſſary for her refreſhment upon the road, Mr. Shepherd, with

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ſome of the virgins belonging to the houſe, ſet forward with her, in order to conduct her part of the way; but before they went out of the lodge, they made her a preſent of a map of the road ſhe was to travel in, which (as they were going along) Mr. Shepherd explained to her, ſhewing her the turnings, and windings, and croſs roads, that might lead her out of the right way; telling her, that the enemy had caſt up theſe roads on purpoſe to draw pilgrims out of the way that they ſhould go in, of which he bid her be aware; for ſome of them, ſaid he, are ſo craftily made, that unleſs you have an eye to this map, you certainly will be enſnared by them, and will have reaſon to repent your neglect in that reſpect. As they were talking of this, with other profitable things, they came to a certain eminence, from whence they had a view of the road before them; which, when Mr. Shepherd had pointed out to her, he, and the virgins in company, took their leave of her, bidding her good ſpeed; and ſo they returned to the lodge, and Hephzibah went on her way.

Now I ſaw, that ſhe had not long parted from her good companions, but a perſon ſtept out of a thicket by the way ſide, and came directly up to her, with an all hail, thou that art highly favoured! thou that haſt been brought out of thy native country, and haſt been ſo eminently favoured at Reliance lodge, and eſcaped the dangers of the plain, and haſt been admitted into the lodge upon the hill, and haſt received ſuch favours there, and haſt been brought on thy way by the good people of the houſe, and art now in the direct road to the Land

of

of Light, whither thou art bound! Now thou haſt no need to fear any more dangers and caſualties in the way, thy feet being in the goodly path; with many more ſuch like flattering ſpeeches, which proved very enſnaring to her, and the more ſo, becauſe an air of gravity appeared in his countenance. She began to caſt in her mind what manner of perſon this was, that he ſhould know all theſe things; and ſhe began to harbour favourable ſentiments of him, thinking him to be ſome great one. He, continuing his harangue to her, ſays, As you have time enough before you, and the weather ſettled, I ſhall take it as a favour if you will pleaſure me with your company a few days at my lodge; it is but a little diſtance hence; and I am ſure that my family will be as much delighted with your company as myſelf, and will entertain you with the beſt things my houſe affords; upon this ſhe conſented to go with him, not knowing who, or what he was; but as he was turning to conduct her to his place of reſidence, ſhe perceived, by a particular air of his, that he was the ſame perſon that ſeveral times croſſed the road when ſhe was coming over the plain of Hope; upon which ſhe directly ſtarted back, and kept on her way, knowing him to be Mr. Pride; and he returned to his thicket.

Now I ſaw, that after ſhe had parted with this adverſary, ſhe came to a lane called Self-abaſement, which, whilſt ſhe was walking through, proved very uncomfortable to her; the lane, you muſt note, ran with a ſhallow, or what we call a hollow way, and being very narrow, the trees that grew upon the banks

by

by the way ſide, met together at the top; ſo that what with one thing, and what with another, ſhe was quite deprived of the influences of the ſun, not ſo much as enjoying one comfortable ray thereof; whereupon, almoſt as ſoon as ſhe entered this lane, a chill ſeized her, that cauſed her to ſhiver, ſo that ſhe began to be doubtful of the conſequence; upon which ſhe mended her pace, in order to get warm; but the road being rough, ſhe found that ſhe had enough to do to mind how and where ſhe ſtept, leſt ſhe ſhould receive a fall; for ſometimes, through the roughneſs of the way, ſhe would reel to and fro like a drunken man; but, however, ſhe kept on her way, though at a ſlow rate.

But ſhe had not gone far along this obſcure road, before there was one met her, whoſe name was Incredulity, he was of the number of them that was firſt employed to intercept her in her way, but whoſe name I had forgot, and I could wiſh that I never had known him, for indeed he proved to be a peſtilent fellow to Hephzibah, not only at this time, but alſo for the moſt part of her journey: when he met her in this place, he ſeemed to put on an air of ſympathy, and ſays to her, Bad roads, fellow traveller; pray, whither are you bound, if I may be ſo free? perhaps I may put you in a better road than you are now in. I am bound (replied ſhe) to the Land of Light, and by what information I have, there is no other way but this. I ſuppoſe, ſaid he, thoſe people at yonder lodge directed you this way; juſt as though there was no other: there are many people now-a-days, continued he, who direct travellers a

very round about way to the place you ſpeak of, but, in my opinion, they are a company of idiots for ſo doing; and thoſe that hearken to them, I think, are full as unwiſe as they: come, ſays he, if you will be adviſed by me, (though this may be one way to the Land of Light) I will put you in a path which is much preferable to this; a way wherein you will not be expoſed to half the difficulties that you will in this; the way that I will put you in, will lead you through a fine open country, and alſo through towns and villages, where you may have every thing your heart can wiſh for; whereas in this naſty road, you will find very poor accommodations, beſides being expoſed to dangers of every kind. To which ſhe replied, I think, ſir, I like your talk very well; but pray, ſir, will the way you ſpeak of bring me ſafe to my deſired port? Safe, ſaid he, no doubt of that, two roads, you know, ſometimes lead to one town; and what matter is it which a traveller takes of the two? but to be ſure, any wiſe perſon would chuſe the beſt, when they have knowledge which is ſo. Well, ſays ſhe, then I think I will take your advice; but before ſhe turned to go with him, ſhe thought of her map, and looking thereon, ſhe found that there was no other road to where ſhe was bound than that ſhe was now in, and that the road he talked of was one that leads to a certain place of great danger; upon which ſhe told him that her mind was altered, and that ſhe would e'en keep in the road in which ſhe was, let the conſequence be what it would; but he being not willing to miſs the mark he aimed at, uſed many enticing

argu-

arguments to beat her off of her reſolution, however they all proved abortive; upon which he had the inſolence to lay hands upon her, in order to force her to a compliance; and a great ſtruggle between them enſued, he pulling one way, ſhe ſtriving to go the other: ſometimes he ſeemed as though he would gain his point, at other times ſhe appeared to have the advantage; and I think that I never ſaw a harder ſcuffle in my life. Before it was over, who ſhould come up but that villain Self-homicide! who attacked her with as much fury as the other; and, in ſhort, between them both, to all appearance, they had almoſt forced her away; for, poor thing, ſhe was ſo over-matched, that ſhe was not able to defend herſelf, neither had ſhe the leaſt power to make uſe of her weapons; but, however, ſhe had ſo much ſtrength left, as to cry out for help, and a ſhrill cry it was, even ſuch a one as I never heard before.

Now I ſaw, that ſhe no ſooner cried out, but there was one came up to her aſſiſtance, whoſe name was Truſt, upon his appearance theſe two ruffians quitted their hold of her; and I am ſure it was very pleaſing to me to ſee how both of them ſneaked off; I ſuppoſe they well knew that Mr. Truſt was a match for them, and that they durſt not ſtand before him. Poor Hephzibah likewiſe ſeemed (as well ſhe might) greatly to rejoice in her deliverance, and alſo to triumph over them that had thus uſed her; and leſt ſhe ſhould be again beſet by them, I think Mr. Truſt accompanied her to the end of this obſcure lane, and, as they went along, ſpake many encouraging words to her, telling her

that he was ſent by Lord Ishi, on purpoſe to deliver her from thoſe two adverſaries, and that he ſhould be always ready, at Lord Ishi's command, to do all the good offices for her that lay in his power

Well, when ſhe was thus brought to the end of the lane, the ſun ſhone upon her again, the rays whereof, it may be thought, were very refreſhing to her, inaſmuch as ſhe had received ſuch a chill, had gone through ſuch fatigue with her enemies, and had borne the roughneſs of the road; and the ſun not only ſhone upon her, bur her feet were ſet in an even path, and ſo ſhe went on very comfortable, rejoicing that her Lord Ishi had not forgotten her, until ſhe came to a town called Senſuality, through which ſhe muſt needs paſs, though many times it is the lot of pilgrims to receive ſome damage in paſſing through it, eſpecially if they are not upon their guard.

In that town there is a great market kept, and I think it continues in its height during the ſummer ſeaſon, where people of all ranks, and from all quarters, come to trade; and it is a great chance, when a pilgrim paſſeth through it, if he is not known by ſome one or other; and it is as great a chance if they do not do their utmoſt endeavour to enſnare him; therefore they ſhould be cautious how they look here and there, and obſerve to keep the direct road that they are walking in, and not to regard any one that calls after them, which may be a means to prevent further miſchief.

But, I think, that this was not altogether Hephzibah's caſe; indeed ſhe walked part of the way through

through the market tolerably well; but by and by, when ſhe came to the ſtandard in Forgetful-ſtreet, this being the principal part of the market for traffick, and where the chief traders kept their ſhops, and where the greateſt curioſities were exhibited to ſale, ſhe began to let her eyes run a gadding after this toy, and that trifle, ſo that at length ſhe forgot what a dangerous place ſhe was in.

As ſhe thus paſſed along, who ſhould eſpy her, but Meſſieurs Self-confidence and Preſumption? who were come to trade in this market, and who were of the number of them that undertook to annoy and bring back (if poſſible) this pilgrim. Now, thought they, this is the only time for us to fulfil the engagements we laid ourſelves under to our prince, and if we can be ſerviceable to him in this reſpect, we ſhall get to ourſelves ſome degree of renown.

So, juſt as ſhe came before the ſhop that they were in, Mr. Self-confidence ſteps out to her, with a how d'ye do, Madam, and, I am glad to ſee you, *&c.* and I am glad to find you ſo far upon your journey; and how far are you travelling to-day? *&c.* She hearing all this preamble, began to give attention to him, not perceiving that he was an enemy; which he ſoon obſerving, invited her into his ſhop, which, at firſt, ſhe modeſtly refuſed; but at length, through his preſſing ſolicitations, ſhe went in with him, where he, with his partner, Mr. Preſumption, paſſed the higheſt compliments upon her, with which ſhe was not a little delighted; and immediately they ordered a cup of compound for her to drink; which, ſhe ſaid, ſhe did not chuſe; but, by

their

their perſuaſion, and telling her that it would do her no harm, ſhe drank a little of it, and ſet down the cup; upon which they ſolicited her to drink the remainder, but ſhe would not; and indeed 'twas well ſhe did not, for it was made of ſuch an intoxicating nature, that had ſhe drank the whole, they might have dealt as they pleaſed with her. But when they found that that ſcheme did not take, Mr. Preſumption aſked her if ſhe wanted nothing in their way; and told her that they would uſe her as well, at leaſt, as any one in the market, &c. She ſaid that ſhe was not in want of any thing, neither did ſhe come thither to buy, but only paſſed through the market as it lay in her road. However he prevailed upon her to take a piece of goods, called Conformity, which, he ſaid, ſhe had at prime coſt; but be that as it will, it coſt her very dear. Soon after ſhe had bought this ware, her monitor ſtruck, which ſhe hearing, and attending to, ſhe haſtened out of the ſhop as ſoon as poſſible; neither could all their ſolicitations prevail upon her to tarry one moment longer with them, ſo that thoſe adverſaries loſt their aim; notwithſtanding that little ſhe drank of their cup had ſome effect upon her, which was the cauſe of her buying of Preſumption's ware.

Now I ſaw, that as ſoon as ſhe got out of the ſhop, ſhe hurried along the ſtreet as faſt as poſſibly ſhe could, where one would be crying to her, What d'ye buy, what d'ye buy? and another would ſay, Is there nothing here that will pleaſe you, madam? Choice and cheap, ſays the third. The gentlewoman

can't

can't ſpeak, ſays a fourth. And indeed the little attention ſhe gave to them, intimated that ſhe could not, nor hear neither.

Well, thus ſhe paſſed along, until ſhe came to Credulous-Corner, at the right-hand of Yielding-Street; at which corner who ſhould have a ſhop but Mrs. Carnality and Mrs. Self-eaſe? two of them that viſited Hephzibah when ſhe was at the lodge of Reliance, and were now come to this market in the way of trade, and were in partnerſhip with one another. By the way, it muſt be obſerved that although theſe, with the others, are ſlaves under Abaddon, their prince, yet he never denies their trafficking, ſo that they are ſerviceable to him, and bring their profits into his exchequer. Now theſe having their eyes upon Hephzibah, as ſhe came along, thought that this would be a proper time for them to ſhew their allegiance to their prince, by preſuading her to forſake the way ſhe had ſet her foot in.

Accordingly, Mrs. Carnality ſteps to her as ſhe was walking along by their ſhop, putting on a ſeemingly innocent air, and accoſts her in the ſame manner as Mr. Self-confidence had done before; but Hephzibah looked very ſhy upon her at the firſt, and would hardly give her the time of day, as we uſe to ſay; but at length, by her flattering ſpeeches, ſhe prevailed upon her to come with her into her ſhop, where ſhe found Mrs. Self-eaſe ſitting in an eaſy chair, who complimented her much on her arrival in town, and bade her many welcomes into her houſe; though it was ſome time, I obſerved, before Hephzibah would make free with them. But by

and

and by they began to be more ſociable, and ſo goſſipped away the greateſt part of the afternoon together, chatting about many idle things, not worth relating.

Evening coming on, Hephzibah began to talk of ſetting forward upon her journey, but they ſolicited her to tarry with them all night, telling her that they had a very good lodging at an inn hard by, where ſhe would be as welcome as themſelves; ſaying that ſhe could not go far that night, and that ſhe had better take the morning for it; to this ſhe conſented, not conſidering the ſnare they were laying for her. When night came, and they had ſhut up ſhop, away they go, cheek by jole together.

But as there are few places without ſome good perſons, ſo in this place there was one that delivered Hephzibah from the deſigns of theſe two varlets: his name, as far as I could learn, was Watchful; one that had a great regard for pilgrims. He ſeeing Hephzibah come into this town, and knowing by her garb that ſhe was a pilgrim, and being ſenſible of the danger that ſhe might be expoſed to in paſſing through it, kept a diligent eye over her as ſhe paſſed along, leſt ſhe ſhould receive any real damage from the market people.

And I obſerved, that as ſhe was about to go into the inn with theſe two old acquaintances, he ſtepped to her, and gave her a pull by her garment; at which ſhe ſtarted back with a degree of ſurpriſe: upon this he aſked her if ſhe knew where ſhe was going? To which ſhe replied, ſhe was only going to lodge here to-night: he then aſked her if ſhe knew

what

what company ſhe was in, and what ſort of a houſe this was? To which ſhe gave him a very ſlender anſwer; but I obſerved that bluſhes came into her face; which he alſo perceiving, took her a little aſide, and told her, that theſe two that ſhe was in company with, were as great ſtrumpets as any in the whole town; and that their deſign in bringing her there was, only that ſhe might be debauched. As to the inn, ſays he, it is a houſe of as ill fame as any in the whole town, and thoſe that lodge in it, it is ten to one if they don't, for the future, turn out to be mere proſtitutes. At this ſhe turned pale, and, trembling, ſaid to him, Pray, ſir, what ſhall I do? can you inform me where I ſhall have a ſafe lodging to night? for I am a ſtranger, and know not where to go to ſeek one. Well, ſays he, that you may not be deſtitute, come with me, and I will provide one for you, and in the morning (as I ſee you are a pilgrim) I will conduct you part of your way: at which ſhe was greatly delighted, and returned him thanks; and accordingly he took her to his habitation, and refreſhed her with ſuch things as his houſe afforded; and in the morning, as he had promiſed her, took her a conſiderable way on her journey; and as they went along, he informed her of many profitable things, and told her, that the next place ſhe was to lodge in, was in the houſe of the Enlightener, who would receive her very kindly, and entertain her friendly, and alſo ſhew her many things that would be profitable to her; and ſo wiſhed her good ſpeed.

Now I obſerved, that as ſhe went along, ſhe began to ruminate about her laſt day's adventure; the conſideration of which, I perceived, cauſed her to look ſad; and a flow of tears guſhing from her eyes, ſhe uttered the following dolorous complaint againſt herſelf. Oh! ſays ſhe, what a wretch am I! I that have been ſo highly favoured by Lord Ishi! I that have been delivered from deſtruction by him! I that had my feet ſet in this good way by him! I that have received ſuch favours at his hands ſince I have been in it! I that but the other day received ſuch favours from good Mr. Shepherd, and that worthy family! I that have been delivered from ſeveral apparent dangers, not only in the plain of Hope, but alſo ſince I came from their lodge! When Mr. Pride would have enſnared me, he was not ſuffered to do me harm; and when ſo violently aſſaulted in Self-abaſement lane, there, through Lord Ishi's care, a way of eſcape was made for wretched me! but, oh! thou ungrateful creature! thou ſilly wild wretch! notwithſtanding the many favours beſtowed upon thee, no ſooner waſt thou enticed by the enemies of thy dear Ishi, and theſe thy own enemies, but thou conſentedſt to them, and, as it were, joined league with them. Why is it that I am yet alive? Or why is it that I am not ſhut up in a loathſome dungeon? Why was it that Mr. Watchful came to my deliverance laſt night? Why was it that he ſo kindly entertained me at his houſe? And why is it that my feet are again ſet in this happy road? Whereupon a flow of tears of ſelf-abhorrence,

horrence, mixed with thoſe of gratitude, trickled down her cheeks, and a goodly ſight it was to me to behold; though I acknowledge that it drew tears of ſympathy from me, as I beheld her weeping and bemoaning herſelf, and alſo condemning herſelf on the account of her folly.

Having a little recovered this, ſhe bethought herſelf of the bargain ſhe purchaſed at Mr. Preſumption's ſhop, and took it out of her bundle, in order to look it over; but when ſhe had well examined it, ſhe found it to be a ſad piece of goods indeed, it being naught from end to end, which was a great perplexity to her; and a great grief it was to her to look at it, and gladly would ſhe have hid it in ſome hole or pit, ſo that ſhe might have ſeen it no more. Now ſhe reflected upon herſelf to a high degree, in that ſhe ſpent her time and ſubſtance in ſuch a fooliſh manner; and thus ſhe kept on her way, weeping as ſhe went, and lamenting that ſhe had been no more upon her guard as ſhe paſſed through the town.

It is true the road ſhe was now travelling in was good: but I don't remember that the ſun ſhone all this morning, the air being covered with clouds, and it being ſomewhat foggy. By and by the fog grew more thick, and the clouds exceeding heavy, and the rain began to deſcend apace; lightnings flaſhing from the heavens, and thunder rolling with prodigious claps; which commotions cauſed poor Hephzibah to fear and quake, neither could ſhe ſee any ſhelter to have recourſe to: the road alſo began to be exceeding bad, ſo that ſhe moved on very heavily. Now ſhe began to bewail her ſad

ſtate, and afreſh call to mind her yeſterday's tranſactions, and then would cry out, in great bitterneſs, Wo is me; for I am undone! Oh! wretched creature that I am! though I eſcaped juſt puniſhment for my folly at yonder town, yet now I am found out, now my final period ſeems to be at hand. What ſhall I do? Whither ſhall I fly, that I may eſcape from this dreadful ſtorm?

Whilſt ſhe was thus bewailing her piteous caſe, who ſhould meet her but old Mr. Legality? but, inſtead of his ſympathizing with her in her diſtreſs, I think his uſage was more rough and diſtreſſing than any ſhe had hitherto met with. Inſtead of bidding her be of good cheer, the ſtorm will be over by and by, and your road will be better anon, &c. he tells her that the farther ſhe went in this road, the worſe it would be, and the heavier would be the ſtorm. Do you not ſee, ſays he, how the clouds gather up from the ſide of yonder mountain? For my part, I ſee no way for your eſcape! you may depend upon it that thoſe flaſhes of lightening, or a red-hot thunderbolt, will ere long put a period to your life. This diſtreſſed her again very ſore, believing all he had ſaid was true: now ſhe again reflected upon herſelf for idling away her time in the town of Senſuality. Oh! ſaid ſhe, had not that been the caſe, I might now have been perhaps at the houſe of the Enlightener, where I might have been ſheltered from this calamity.

Whilſt theſe reflections were paſſing through her breaſt, the ſtorm began to abate, the rain deſcended more ſlowly, the thunder not ſo fierce and loud; where-

whereupon ſhe began to be more chearful, and Mr. Legality ſneaked away from her, having done her all the injury he could at that time, and ſhe kept on her way; but any one that is uſed to travelling, muſt think that ſhe had but indifferent walking.

Now ſhe had not gone far, before Mr. Formality, with his conſtant aſſociate, Mr. Hypocriſy, met her, and in a formal and ſly manner began to congratulate her upon account of her being ſo far on her journey, and of her courage in venturing through the late ſtorm, and that ſhe was brought ſo ſafe through it; with many more ſuch fallacious ſpeeches.

At this time poor Hephzibah was glad to have any one to ſpeak to; and hearing them addreſs her in a ſympathizing manner, ſhe began to liſten to them, thinking that they might do her ſome friendly office; little imagining that they were her enemies; which they ſoon perceiving, began to be more free with her, and gave her an invitation to their lodge, as they called it; telling her a little refreſhment would be of great uſe to her after ſuch a fatigue: but I obſerved, that ſhe did not chuſe to go with them, till, through their preſſing ſolicitations, and telling her it was not at all out of her road, ſhe conſented, and ſo turned aſide to go with them; but before ſhe had gone many ſteps, her monitor ſtruck, by which ſhe perceived that ſhe was going in a dangerous path; upon this ſhe ſuddenly ſtarted back, and left them, and kept on her way, rejoicing that ſhe was delivered from ſuch enſnaring companions.

After this, I obſerved that her road began to mend, and now and then a ray of the ſun would ſhine

ſhine upon her, and ſhe ſeemed to go on more chearfully; but I perceived by her looks and ſighs, that ſhe had not forgot former things; however, ſhe ſeemed to be glad that it was no worſe with her, conſidering what had paſt; and as ſhe found the path ſhe was in to be ſomething ſlippery, ſhe ſeemed to take more heed where and how ſhe ſtept along, than ſhe had uſually done.

Thus ſhe went on for a conſiderable time; but by and by, before ſhe was aware, ſhe came to a certain place in the road, which was at this time covered over with water, which ſeemed to be very deep, and alſo wide. The ſight of this put her to a ſtand, not knowing what method to take, in order to eſcape this difficulty; for there was not any path, either on the right hand or the left, that ſhe might walk in; but through this confluence of water ſhe found ſhe muſt go, in order to keep in the right road.

Whilſt ſhe was in this quandary, who ſhould come along-ſide of her in a boat, but Mr. Carnal-reaſon? telling her, that if ſhe would get into his boat, he would take her ſafe over, and that there was on other way but this; and that if ſhe offered to wade through, ſhe would certainly be drowned. To this ſhe began to be attentive, and had almoſt conſented to get on board, and certainly would have done it, but was prevented by her monitor's ſtriking; on which ſhe refuſed his aſſiſtance, and ſeemed to be willing to venture, at all events.

Immediately upon this, Mr. Diſtruſt, and his wife, Diffidence, came up to her, by whoſe means ſhe was very ſorely diſtreſſed, and much diſcouraged from ventur-

venturing through this water; they jointly told her, that ſhe would certainly be overwhelmed, and that the force of the ſtream would carry her away; and what then will become of you, ſay they? if you think to get ſafe over, your only way is to get into the boat. She, poor thing, was ready to believe all they ſaid: ſo between what theſe and the waterman aſſerted, ſhe was in the greateſt conſternation what method to take. The thoughts of going back ſhe could not bear; to go any other way, ſhe ſaw was impoſſible; her monitor ſtriking, told her that to go over in the boat was dangerous; and if ſhe tarried where ſhe was, night would come on, and ſhe would be expoſed to the dangers thereof, which might be far worſe than venturing through the water. With theſe conſiderations, ſhe came to this reſolution, that fall back, fall edge, ſhe would venture through; and as her Lord ISHI had delivered her in time paſt, who knows, thought ſhe, but that he will take care that I may be brought through this difficulty alſo; but if he does not, I can but be loſt.

Now I ſaw, that upon this laſt conſideration, ſhe took courage, and accordingly ſteps into the water, which, at her firſt entrance, ſeemed a little irkſome to her, which cauſed her to recoil a little; the which her adverſaries perceiving, ſet upon her again with all their might, calling her a thouſand fools, *&c.* for making ſuch a hazardous attempt; telling her, that if ſhe was ſo much intimidated, in ſuch ſhallow water, what would ſhe do by and by, when ſhe came to its full depth? and alſo ſaid, that ſhe had better to come back, before ſhe was got ſo far that ſhe could not.

not. But notwithſtanding theſe terrifying ſpeeches, on ſhe kept, and that tolerably well, till ſhe came towards the middle of the ſtream, where the waters began to reach her waiſt. Here ſhe was much diſheartened, thinking that ſhe ſhould never be able to get through. At this time alſo a ſudden wind aroſe, which beat full in her face, ſo that ſhe was ſcarce able to ſtand againſt it: likewiſe the water came in greater flows down the current than before; ſo that, poor thing, ſhe thought of nothing but being drowned: and I well remember, that at this time an impetuous wave came rolling down, that almoſt beat her off her legs. For my part, I really thought that all was over, and that her caſe would have been as ſhe had been told by her adverſaries; for, as I remember, the water came even to, or above her chin; I likewiſe obſerved, that at this time ſhe had not any power left, not even ſo much as to cry out for help; and had not the wind tacked about, I verily believe ſhe muſt have ſunk, or been carried away by the violence of the torrent.

But, however, this was her happy caſe, that whereas the wind was before againſt her, now it favoured her, and of a ſudden put a ſtop to the ſwelling waves; ſo that ſhe ſoon found good footing again, and in a little time arrived at the other ſide of the ſtream (or more properly lake) which was occaſion of great joy to her, notwithſtanding the wet and fatigued circumſtances ſhe was in.

Now I ſaw, that at the other ſide there was a ſmall lodge, or place of refreſhment; the good man of the houſe ſtanding at the door, and ſeeing her

her in this ſituation, took her in, and gave her ſuch things as were convenient (I think his name was Sympathy) and afterwards took her forward on her journey.

After this I think ſhe went on pretty chearfully, until ſhe came to the houſe or lodge of the Enlightener (by ſome called the Interpreter), nor could I learn that ſhe loſt any thing in this laſt adventure that was valuable, only the piece of Conformity that ſhe purchaſed at Senſuality market; that was entirely waſhed away, ſo that ſhe ſaw it no more: and I likewiſe obſerved, that though ſhe had by ſome means or other got a little ſoil upon her outward garment, it now appeared as bright as ever.

And thus ſhe came to the Enlightener's houſe, who ſtood at his door, ready to receive her; and, knowing her to be a pilgrim, ran with open arms, and, embracing her with the greateſt tenderneſs and freedom, led her into his lodge.

After ſhe had taken a little refreſhment, the Enlightener began to interrogate her concerning the country from whence ſhe came, the ſtate ſhe was in when in it, the reaſon why, and the manner how ſhe came from it; where and how ſhe came by the cloathing ſhe wore, and the armour ſhe was accoutered with; to all which ſhe gave anſwers to his ſatisfaction. He alſo aſked what her name was? To which ſhe replied, that when ſhe was in her native country, her name was Alien; but Lord ISHI, when at the lodge of Reliance, gave her the name of Hephzibah. Ah! ſays he, he is the beſt godfather in the world; and what he has promiſed to do

for you, he will certainly perform. He then aſked her what occurrences happened to her, between that lodge and Mr. Shepherd's; which ſhe told him. And how, ſays he, was you received when you came there? And what accommodations had you during your ſtay? Much better, replied ſhe, than I could expect; and when I came from thence, Mr. Shepherd gave me a map of the road; and he, with others of the family, brought me forward on my way, until we came to the eminence, ſome diſtance on this ſide of the lodge. Well, ſays he, and what did you meet with upon the road, after they parted with you? did you meet with no onſet on the way? Yes, ſaid ſhe, I had not long parted with them, but there was one met me, and by his flatteries I was almoſt drawn into a ſnare; but obſerving his mien, I perceived he was one that is known by the name of Mr. Pride; I had ſeen him when in the plain of Hope, but then I was not ſo well acquainted with him, and perhaps I ſhould not now, had not the virgins at the lodge told me who and what he was. Aye, ſaid the Enlightener, he is as peſtilent a fellow as any that haunts the road; and he comes to pilgrims in ſuch different ſhapes, that it is not an eaſy thing for them to be aware of him; and of all the adverſaries that they have, I think he is one of the moſt daring; for he generally attacks them by day-light, and many times when the ſun is in its meridian; and ſometimes they find it hard work to get the better of him, and to get off without being foiled by him. But did he come up to you alone? Was there not another, whoſe name is Mr. Self, in company

pany with him? Not as I ſaw, Sir, ſaid ſhe. You might not ſee him, ſaid he; but I dare ſay that he was very near, perhaps ſecreted in ſome thicket by the way-ſide; for they generally go in concert, and often put the poor pilgrims hard to it; and I make no queſtion but that you will find it ſo, before you arrive to your journey's end; but this you may be aſſured of, that Lord Ishi will take care that you ſhall not be entirely overcome by them, though they may be permitted to be very diſtreſſing to you.

Well, Hephzibah, and what elſe did you meet with in the way? Was this all? Here ſhe told him the affair that happened in Self-abaſement-lane; how it was with her when in it, and who ſhe met there, *viz.* Mr. Incredulity, and Mr. Suicide; and in what manner they treated her; and how ſhe was delivered by Mr. Truſt, &c. Oh! ſays he, did you meet with them? 'Twas well Mr. Truſt came to your relief; for I do aſſure you they are two arrant villains; but in the main they are but cowards, otherwiſe they would not have run for it when Mr. Truſt came up; and, generally ſpeaking, the miſchief they do to pilgrims, is when they are benighted, or in ſuch dark roads as they then met you in; 'tis true, when Lord Ishi travelled this road, they had the inſolence to attack him when it was broad day; but they met with ſuch a repulſe from him, that ever ſince they durſt not venture out but when it is dark, and then it is that they make their excurſions; and I congratulate you that you eſcaped them.

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Senſuality. And, ſays he, how did you manage when paſſing through that town? Was it not market day? Upon his aſking her this queſtion, ſhe hung down her head, with bluſhes in her face, and tears trickling down her cheeks, and remained ſilent; and, for my part, I know not but that ſhe would have fainted away, had not the Enlightener given her a reviving cordial, which brought her a little to herſelf again. She being ſomewhat revived, the Enlightener proceeded in his diſcourſe with her, and that in a very tender manner. Be not intimidated, Hephzibah, ſays he, at my aſking of you the above queſtion; I mean not any harm to you in the leaſt; it is my cuſtom to aſk all pilgrims that come to my houſe the ſame queſtions; becauſe I regiſter all the events that happen to them on the road, which may one day be an evidence againſt thoſe that moleſted them on their journey; therefore ſpeak freely, and let me know the whole without reſerve. With this ſhe began to take ſome courage, and thus began. Oh, Sir, ſaid ſhe, the very thought of my conduct in the town fills my ſoul with confuſion! and how can I have the confidence to repeat it to you! Indeed I could not, had you not ſpoken ſuch encouraging words to me juſt now; and therefore, though it be with trembling lips, and a ſtammering tongue, yet I will declare to you the whole; and I am ſure you will ſay that I acted a very ungrateful part, in giving ear to, and being in company with ſuch as are enemies to my dear Lord Ishi.

Here ſhe began, and told him the manner of her entering into the town, and how ſhe conſented to go

into

into the ſhop that was kept by Meſſieurs Self-confidence and Preſumption, how they gave her ſomething to drink, &c. and how ſhe bought a piece of goods of them, &c. Theſe fellows, ſaid the Enlightener, are enemies to Lord Ishi indeed; and as they are his enemies, ſo are they the pilgrims, and many a one have been much hurt by them; for if once they get them into their ſhop, and can prevail upon them to drink freely of their liquor (which they are very preſſing upon them to do), it being of ſuch an intoxicating quality, ſoon gets into their brain, and ſo ſtupifies their ſenſes, that the villains uſe them as they pleaſe, during the operation of this compound; and when they come again to themſelves, it cauſeth ſuch diſorders, that it is ſome times a conſiderable while before they recover. Well, Hephzibah, and how did you get from them at laſt? Why, ſir, ſaid ſhe, as ſoon as I had purchaſed my dear bought goods, my monitor, which Lord Ishi gave me, when at the lodge of Reliance, ſtruck, by which I found that I was in bad hands, whereupon I immediately left them; and glad was I to get into the ſtreet again: but as you before obſerved, concerning the effects of that naſty liquor, I muſt own it had too much effect upon me; I wiſh I had never taſted it. It was well, ſays he, that you had this monitor given you, and it was well that you attended to the ſtriking of it, and you did right in getting from them as you did; for I aſſure you, that you was in a dangerous ſituation at that time. Well, and how did you go on after? was this all the moleſtation you met with in this town? To which ſhe replied, It would have been

been well if it had! (Here I obſerved, that ſhe ſpake not againſt her adverſaries, neither of her non-attention to thoſe that called after her to buy their wares, but contrariwiſe took the blame to herſelf) No ſir, continued ſhe, this was not all, for before I got out of the town, I fell in company with my old aſſociates, Mrs. Carnality, and Mrs. Self-eaſe, with whom I ſpent the greateſt part of the day; and it growing late, they prevailed upon me to take a lodging with them at their quarters. And did you lodge there, ſays the Enlightener? No, ſir, replied ſhe, but ſhould have done it, had not Mr. Watchful prevented me, by telling me what dangerous company I was in, and what would be the conſequence if I continued with them; ſo he took me to his houſe, where I lodged; and in the morning he brought me forward on my way, and gave me directions to your houſe. Thus, ſir, have I given you an account of what befel me in the town of Senſuality, though it doth not in the leaſt degree tend to inhance my honour, but, on the contrary, calls for ſhame and confuſion of face. You was got into bad company indeed, Hephzibah, ſays the Enlightener; there have been many that have come on pilgrimage, and to appearance have ſet out well, and have been admitted into Mr. Shepherd's lodge, and have partook of all the privileges there provided for pilgrims, and have come on very well, till they arrived to the town you was then in, and there met with theſe varlets; but adhering to them, and giving way to their pernicious counſel, they never went a ſtep further towards the Land of Light; and well

it was for you, child, that Mr. Watchful took ſuch care of you, otherwiſe you know not what would have been your caſe; but this I will tell you, for your encouragement, that although ſome have failed that have been entertained at Mr. Shepherd's lodge, yet none ever do that I receive into mine. As to Mr. Watchful, I know him right well; he is my correſpondent, and a faithful friend he is to pilgrims.

Well, ſaid he, and how did you proceed after you parted with him? Oh! ſir, replied ſhe, I had not come on far before I met with a moſt violent ſtorm, ſuch a one as I never was in before. Here ſhe told him the particulars thereof, what fear ſhe was in, and how ſhe met with old Mr. Legality, and how diſtreſſing his talk was to her, *&c.* I queſtion not, ſays he, but that this ſtorm was very trying to you; did it not make you repent coming on pilgrimage? Not in the leaſt, ſir, replied ſhe, as I remember; but it made me repent that I had ſquandered away my time in ſuch a manner at the aforeſaid town; for I verily thought that the ſtorm came upon me on that account. Do you think it did not, ſir? I am ſure I deſerved it. Perhaps it might, replied he; and I am pleaſed to hear you condem yourſelf: let this be a caution for you in time to come. As to Mr. Legality, whom you ſpeak of, he has his reſidence near that place he met with you in, and generally takes his walks in ſuch ſort of weather, and is ſeldom ever ſeen abroad in a clear day; and if he chance to meet pilgrims, he never fails to diſtreſs them as much as in him lies; but if the weather clears up, or the ſun ſhines out, he ſoon leaves them,

as he did you. Well, and how came you on after this? Sir, ſaid ſhe, ſoon after he left me, I was met by Mr. Formality, and Mr. Hypocriſy, who would have perſuaded me to go with them to their lodge; and indeed I ſo far conſented as to turn after them, being glad to get ſome refreſhment where I could, but my monitor ſtriking at that very inſtant, cauſed me to decline going any further; for by it I found that they were dangerous company. Dangerous company indeed, replied he, and you did well in forſaking them; many pilgrims have been much hurt by them, if not utterly ruined, and it is your happineſs that you eſcaped them. And what followed after this? After this, ſir, ſaid ſhe, I went on pretty well, until I came to yonder lake, at which place I was ſadly put to it; and began to conclude, that a final period was put to my journey, inaſmuch as I could ſee no other way for me to go; and what to do I could not tell, ſeeing the ſtream ſo broad and rapid, and the depth of it unknown to me. Whilſt I was in this dilemma, Mr. Carnal-reaſon came with his boat, offering to ferry me over; and indeed I ſhould have gone into it, had not my monitor ſtruck at that interim, by which I found it was not ſafe ſo to do; directly upon this, Mr. Diſtruſt and Mrs. Diffidence came up to me, by whom I was much diſcouraged about venturing; though the thoughts of going back with them I could not bear, and thought that I had much rather die upon the ſpot, than do ſo. At length I came to this reſolution, that although the ſtream ſhould carry me away, I would even venture; and thought, at the ſame time,

time, that as I had hitherto been brought on my way, I might be carried through this difficulty alſo. Here ſhe relates the circumſtance of her paſſing through this confluence, and alſo how ſhe was refreſhed by Mr. Sympathy, at his lodge, and how ſhe came on afterwards. Ah! ſays he, that lake has put many a pilgrim hard to it; but I think that I never knew any that loſt their lives in paſſing through it, though ſome that have got into that fellow's boat have hardly eſcaped drowning; and as to the other two, they make it their buſineſs to perplex and diſtreſs the pilgrims all that in them lies, when they come to this place, but they were never able to make one of them miſcarry, that were thoroughly bent on going forward. Well, did you loſe any thing when you was wading through this lake, as you call it? Indeed, Sir, ſaid ſhe, I rather think myſelf a gainer by it, and that for this reaſon, for whereas my garment was ſomewhat ſoiled before I entered into the water, when I came out of it, it was in a meaſure cleaned, as you ſee. And another reaſon I have to think that I am a gainer by it, is, that hereby I ſee that my adverſaries are liars, and that I ſhall perſevere to my journey's end, in ſpight of them all. One thing I loſt indeed, which was the goods that I bought at yonder town, which is no grief at all to me; for glad was I to get quit of a bad bargain; and a ſorry finding it will be to them that take it up. Sorry, indeed, Hephzibah, ſaid he; but there are many who deal very largely in that commodity now-a-days, and perhaps may think to get *cent. per cent.* by it, but it is ten to one, if by and by they don't be-

come bankrupts. As to Mr. Sympathy, I know him right well; a true friend to pilgrims he is, and never fails to refreſh them, after ſuch a fatigue; for he thinks nothing too much for them that may conduce to their real good; and indeed there are but very few, if any, but what have need of his aſſiſtance; for it is the common lot of all pilgrims to paſs through this ſtream, though ſometimes the water does not riſe ſo high, and run ſo rapid as at others; and when that is the caſe, they are not ſo much fatigued, and conſequently have leſs need of ſuccour.

Well, Hephzibah, continued he, I congratulate you, on account of your ſafe arrival at this lodge, and to it you are heartily welcome; and as you have frankly told me your hiſtory, in proper time I will ſhew you ſuch things as may be uſeful to you; but as it grows late, at preſent I bid you good night, expecting to ſee you in the morning.

The morning being come, and a pleaſant one, the Enlightener ſays to her, Come, we will take a little walk, and ſee if we can make any profitable obſervations abroad; ſo he took her into a large field, in one part of which was a potter buſy at his employ; and drawing near to him, the Enlightener bid her obſerve in what manner he formed his veſſels; as ſhe looked on, ſhe obſerved that out of the ſame bed of clay, which he had before him, he formed ſome of his veſſels in a moſt exquiſite order, taking a great deal of pains with them, and, when finiſhed, he ſet them at his right-hand, in a proper place, with the utmoſt care, and ſeemed to take great pleaſure and delight

delight in them; whilſt thoſe that he ſet on his left-hand, he ſeemed to take little regard how he formed. Then ſaid Hephzibah to the Enlightener, Pray, Sir, what is the meaning of this? To which he replied, Aſk the potter. Then ſays ſhe to the potter, Pray, Sir, what is the reaſon that you make ſuch a difference in the formation of your veſſels? He replied, This bed of clay is my own, and as I am proprietor thereof, I may do as I pleaſe, in the formation of my pots, without any calling me to an account for what I do. Very true, Sir, ſays ſhe; every perſon has a proper right to do as he pleaſes with his own; you will pardon my curioſity, Sir, ſeeing I aſk only for information.

Then I ſaw that the Enlightener took her to another part of the field, wherein was a deep pit, the bottom of which was covered with ſlime and filth; and he deſired her to draw near and look into it: I alſo had an inclination to give a peep. Now I ſaw, at the bottom of this pit, a man wallowing in the filth that was therein; and, poor creature, he ſeemed to be in a periſhing condition, almoſt ſmothered. Now at the other ſide of the pit ſtood a man, exhorting this poor creature to come forth of this perilous place, telling him the danger he was in if he did not; and if he ſtill refuſed to hearken to him, he muſt expect nothing but death, *&c. &c.* but I obſerved that the man gave not the leaſt heed to what the other ſaid to him, but ſtill kept on wallowing in the mire.

Sir, ſaid Hephzibah to the Enlightener, this poor man ſeems to be in a bad ſituation indeed. Pray,

Sir, what is the reaſon that he does not attend to what the other ſays to him? Draw a little nearer, replies the Enlightener, and you will ſee the cauſe. One reaſon that he does not hearken, is, that he is quite deaf, another is, that he is ſtark blind; and if he could both hear and ſee, do you not obſerve that his hands are both of them withered, and alſo his legs decrepid? If ſo, Sir, replied ſhe, and if the other knows that this is his caſe, I think it is an evidence of great ſtupidity, or weakneſs, at leaſt, for him to talk in the manner he does; is it not, Sir? If he has that value for this poor indigent creature, which he pretends to have, had he not better to venture into the pit, and endeavour to fetch him out by main ſtrength, rather than let him periſh there? Your obſervation in ſome meaſure is right, replied the Enlightener; and true it is, that it argues great weakneſs, in yonder man to talk in the manner he does; but as to his going into the pit, to fetch the other out, it might prove hazardous to himſelf; for, was it ſo, perchance they might be both ſmothered together. Well, ſaid ſhe, if that be the caſe, I have no more to ſay. He farther ſaid to her, that it muſt be main ſtrength indeed, that muſt take him from thence, and an arm that is much ſtronger than that man's, or otherwiſe there he muſt continue.

Whilſt he was thus ſpeaking, this pretended friend walked off, and left the poor creature to grapple with the mire he found him in; and really I thought that he might as well have ſtaid away, and ſaved his breath, for all the good he did.

But

But as I was thus looking on, behold one perſon came to the ſide of the pit, and boldly ventures down into it, without regarding the mire, or the depth of it, and lays faſt hold of this periſhing creature, notwithſtanding the filthy pickle he was in, and raiſed him upon his feet, took him in his arms, and in an incredible manner carried him out of the pit; then took him to a fountain, that was nigh at hand, and there waſhed him clear from his filth: having ſo done, he takes an inſtrument, and opened his ears, which ſoon brought him to his hearing; then applied a proper ſalve to his eyes, ſo that he ſaw plainly; after which he made uſe of a reſtorative, that healed his withered arms, ſo that he ſtretched them forth with pleaſure; then he took him by the hands, and lifted him up upon his feet, and immediately the man ſtood upright, and leaped, and ſkipped like a young roe or hart, and walked away with his kind Phyſician: this brought to my mind an old ſaying,

A friend in need is a friend indeed.

Then ſaid Hephzibah to the Enlightener, I apprehend, Sir, that profitable leſſons may be learned from theſe events; and I think verily I know the meaning of them (and I thought that I did likewiſe). Well, ſaid the Enlightener, if you underſtand theſe things, ſee that you keep them in your mind, and don't let them ſlip; and if you at any time meet with any pilgrims upon the road that have not ſeen them, freely tell them, and alſo the affair of the potter; for it is not every one that is ſhewed theſe things.

things. Now let us return home, and another day I may ſhew you more things beſides theſe.

Another convenient time offering, the Enlightener takes the pilgrim forth into his garden, of which he was very fond, it being adorned with curious walks, and kept in exquiſite order; it was alſo well ſtored with fruit-trees and flowers of various ſorts. By the time they had taken a turn or two, the gardener came in, and ſet about his employ; then the Enlightener bid the pilgrim obſerve the procedure of the gardener; and by it, ſays he, it may be, you will learn a profitable leſſon; to which ſhe attended: and, firſt, ſhe obſerved with what alacrity he ſet about his work, and how diligent he was therein; then ſhe took notice how careful he was that he did not cruſh the leaſt plant or flower, and if he ſaw one hanging down its head, what particular care he took of it, by putting freſh mould to it, and watering it; and as it much beautifies a garden to have the flowers in it in a regular order, ſhe ſaw that he was very curious in this alſo; and ſhe obſerved, that if he ſaw the leaſt weed among the flowers, he took it away. Having taken notice of theſe things, with ſeveral others, ſhe ſaid to the Enlightener, This, Sir, is a teachable leſſon indeed; and I think, Sir, I know ſomething of the moral of it. If ſo, replied he, your time is not ill ſpent; it may be of uſe to your hereafter.

He then took her to a fountain that was in the midſt of the garden, which was perpetually iſſuing forth chryſtal water; the ſame was very pleaſing to her eye; and being deſirous to learn ſomething hereby, ſhe aſked him if ſhe might not? Yes, certainly,

tainly, ſaid he, I have nothing in my garden but what ſome inſtruction may be gathered from, if attended to. That I am ſatisfied of, replied ſhe; but pleaſe to unfold this to me; I long to know what you have to ſay concerning the fountain. You muſt know, ſays he, that the fountain has been here ever ſince this garden has been made; yea, it had its being before the garden was brought into the order you now ſee it to be in; and on that account it was that I placed my affections on this ſpot, and ever ſince took my reſidence here, and ſhall ſo long as it is a garden. Farther, as to this fountain, I may ſay of it, that there is not ſuch another in the whole univerſe. Other fountains, by reaſon of drought, are dried up, or at leaſt their ſtreams run very low; but that is not the caſe with this; for in the drieſt ſummer it abideth the ſame, and affords a ſufficient ſupply of water. Some fountains ſend forth ill-taſted waters, others ſalt, but ſo does not this; for its water is the ſweeteſt in the world. Upon this he gave her a taſte of it, which confirmed what he ſaid; for to her it proved a delicious cordial. The water, continued he, of other fountains ſometimes is very muddy, and ſo diſagreeable to drink; but the brilliancy of this is always the ſame; and as to other fountains, they are liable to, and may be ſpoiled, but this cannot, whatever attempts are made to that end: and thus, ſays he, have I given you an account of this fountain. Sir, replied ſhe, your account has given me much pleaſure, and I am obliged to you for it; but that ſip of water! how delicious! ſhall I not taſte it again, Sir? Let me drink nothing

elſe

elſe during my ſtay at your houſe; for to me it is preferable to the richeſt wine. You ſhall have it, replied he, as oft as you ſtand in need of it.

He then takes her to a fruit tree, in full bloom, that ſtood in another part of the garden, and aſked her if ſhe could ſee any thing worth obſervation in it. After ſhe had ſometime looked thereon, and viewed it round, ſhe ſaid to the Enlightener, This, Sir, is a beautiful tree indeed, finely ſhaped, and regularly grown; and as it is ſo full of bloſſoms, a great proſpect there is, that it will produce plenty of fruit. But do you not obſerve, ſaid he, that ſome of the bloſſoms are frequently falling to the ground? It cannot be expected, replied ſhe, that every bloſſom will ſtand; if ſo, the tree will not be able to bear the fruit; and I ſuppoſe, Sir, that thoſe which fall off are only falſe ones, which would never arrive to any perfection. Your obſervation, replied he, is very juſt; thoſe bloſſoms that fall off are falſe ones indeed, and would never produce fruit; but whilſt they are on the tree, they look as beautiful, to the full, as thoſe that will: and this is the very picture of many that ſet out on pilgrimage; at their firſt onſet, they ſeem to bid very fair to hold out to the end; but, after a while, they relinquiſh all, and no more is to be ſeen of them; whilſt others perſevere to the end, and gain the prize. Oh! Sir, ſaid ſhe, may I be of the number of the latter, but not of the former!

Now, juſt as Hephzibah had ſpoken theſe words, ſhe looked on the ground, and ſaw the earth turn up at a little diſtance from her; at which, in a degree

gree of haſte, ſays ſhe, Pray, Sir, what is the meaning of that? That, ſays he, is no more than what is common; it is only a mole heaving up the earth; indeed it may be truly ſaid of that creature, that he never moves without doing miſchief; but my gardener will ſoon take care to lay a trap for him, in order to deſtroy him. Pray, Sir, ſaid ſhe, what is your gardener's name?—I like him extremely; he ſeems to be a very induſtrious man; I think, during my ſtay here, I ſhall often bear him company, when he is in his employ. I love to ſee men of his occupation at work, and alſo to converſe with them. In that reſpect, replied he, you may be free; and I do aſſure you, that he has as much delight to converſe with pilgrims that come to my houſe; and no doubt but your converſation will be profitable one to another. In the mean time, try if you cannot learn ſomething from the mole.

Come, ſays he, I have ſomething elſe to ſhew you yet; ſo he takes her to the extreme part of the garden, where was a mount, from which was a proſpect of a delightful field, and a flock of ſheep feeding therein.

But as they were paſſing by a nurſery of evergreens, Hephzibah gave a ſtart, and cried out in a ſurpriſe, Oh! Sir! What is the matter, ſays he; are you affrighted? What a toad, Sir, ſaid ſhe, is there among the evergreens! There is ſo indeed, replies he, and a filthy one it is; at ſome ſeaſons here are many of them to be found. I ſhould have told you before, that my gardener's name is Diligence; and as his name is, ſo is he a truly faithful

ſervant. But notwithſtanding all his watchfulneſs and care, he cannot cleanſe the garden of theſe venomous animals; but learn you a leſſon from the toad, as well as from the mole.

When they came upon the aforeſaid mount, he bid her look into the field, and ſee if ſhe could make any diſcoveries there. After ſhe had looked about it ſome time, ſhe ſaid, This is a delightful field, indeed Sir; well fenced, and exceeding fertile, and alſo well watered, and a fine flock of ſheep feeding in it; but I think they are much ſcattered about, one here, and another there, as though they did not like each other's company. Whilſt ſhe was thus ſpeaking, a rough cur came running into the field; upon which the ſheep herded together, as though they were apprehenſive of approaching danger, each one having an eye upon the cur. The pilgrim ſeeing this, ſaid, I dare ſay, Sir, a profitable leſſon may be learned from this. You may be ſure of that, replied he; it was with that view I brought you hither; and do you ponder it in your mind. Sir, ſaid ſhe, may I not beg the favour of you to give me a hint? that I will readily, ſays he; thoſe ſheep may be an emblem of you pilgrims, and the cur may ſignify your enemies; when you are at eaſe and quiet, you ſeem careleſs one of another; but when the enemy comes in among you, you are glad to herd together, as thoſe ſheep do. This is a ſufficient hint, if you take it, and perhaps you may make more improvement of it.

But I have one thing more to ſhew you yet, before we retire out of the garden: ſo he takes her to the

the other ſide, where was another mount, from which they looked over the wall into another garden. When they came there, he bid her look on it, and make what obſervations ſhe could. The firſt view of it cauſed her to cry out with amaſement, Oh! what a diſparity is there between your garden and this? this is nothing but a heap of confuſion and irregularity, and every thing in the utmoſt diſorder, covered over with thorns, brambles, and noxious weeds; not a fruit-tree to be ſeen, nor one flower upon the whole ſurface; no, nor ſo much as an evergreen throughout the ſpot. I was ſtartled, Sir, with ſeeing one toad in your garden; but what ſhould I do was I in this? In this, I think I may ſay, here are thouſands; and not only ſo, but I ſee here are ſnakes and adders in abundance; and how plainly, Sir, one may hear them hiſs! Oh! Sir, I would not be in this garden, or rather wilderneſs, for the whole univerſe, might I be made miſtreſs of it. A fountain I ſee there is in the midſt of it, which iſſues forth water in abundance; but nauſeous water I ſee it is; how black it looks! how muddy it appears! ſurely no one can drink of it, can they, Sir? For my part, I think it is only fit for thoſe venomous animals, which ſeem to be the only inhabitants of this confuſed place. But pray, Sir, has this garden any proprietor? I think if it had, it would not be in this forlorn condition. Yes, replied he, it has an owner indeed; but it may be ſaid of him, and that truly, that the worſe the garden is kept, the more he delights in it, and the more pleaſure he takes to walk therein. He alſo takes great pleaſure in thoſe

venomous animals; his delight is chiefly in playing with them, and feeding them, putting them into his boſom to cheriſh them, and ſuch like; and I warrant you, he would not loſe one of them on any account. The water of the fountain is very pleaſing to him; the filthier the ſtreams are, the better it ſuits his palate; and oftimes he puts ſulphureous matter into it, in order that it may be more nauſeous; ſo you ſee that it is quite contrary to his temper, to have his garden in a better ſituation. But what will you ſay, ſhould I tell you that my garden was once in the ſame ſituation as this is? which indeed was the real caſe; aye, and in the hands of the ſame owner too? though he poſſeſſed it in an illegal manner, having no right thereto: the right of it was mine, before he ingroſſed it into his hands; and as I took delight in it, reſolved I was to have it. Accordingly a ſuit of law was commenced, and a trial came on, and a ſharp one it verily was; but at length the law gave it on my ſide; but as my adverſary was a beggarly wretch, I was obliged to pay the charges; for you know, that the law muſt have its due, of one or the other. Accordingly I took poſſeſſion, and have brought it into the order you now ſee, having ſpared no coſt or charges to that end. But now I think we will retire into the lodge.

As they were returning, Hephzibah haſtily ſays, See, Sir, ſee! What do you ſee? replied he. Yonder hawk, Sir! how furiouſly he purſues that innocent dove! I fear he will kill it. But as they looked on to ſee the event, they obſerved that the dove got into the dove-houſe before the hawk could ſtrike it. I

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am pleaſed, ſaid Hephzibah, that the poor thing has made its eſcape; but in fact it was a very narrow one; it was hard put to it. It was ſo, replied he; had there not been that houſe for it to fly to, it would certainly have been ſlain, and the hawk would have made a prey of it. Is there not a leſſon to be learned from this alſo? See that you lay it up in your mind.

After this, Hephzibah would (as opportunity ſerved) be often walking in the garden, which afforded her much pleaſure; as alſo did converſing with the gardener, who with pleaſure reſolved the various queſtions ſhe aſked him. Her chief enquiries were concerning the ſucceſſion of flowers; the nature of their product; their various tribes; by what planet they were governed; their nature and uſefulneſs; how long they kept in bloſſom, *&c. &c.* To all which he gave anſwers to her ſatisfaction and inſtruction; and alſo told her many things which ſhe before knew not, and conſequently enquired not after; which proved very uſeful to her.

One time, in particular, as ſhe went into the garden, ſhe found the gardener caſting ſeed into a plot of ground, before prepared for its reception; and upon her coming up to him, the following dialogue enſued.

Heph. Well, Mr. Diligence, how do you do today? I think I never come into the garden but I find you in your employ?

Gard. My chief delight is in my buſineſs, and therefore I always follow it; beſides, if I do not, I ſhall not

not do juſtice to my maſter, neither to my own conſcience; and that you know will not be right.

Heph. Very true; what you ſay is juſt; but I believe that every ſervant is not of your mind.

Gard. What other ſervants do is nothing to me; my care is to do my work faithfully.

Heph. No doubt the more faithful you are in your buſineſs, the more pleaſing it is to your maſter, and alſo more ſatisfying to yourſelf: but pray, Mr. Diligence, is not your buſineſs very laborious? I have thought it to be ſo.

Gard. Moſt certainly ſome part of it is very laborious; but my maſter gives me good wages, makes good proviſion for me, and when I am not able to work for him any more, he has promiſed that he will provide for me; ſo that I have no reaſon to think much of my pains: beſides, in my calling I have a degree of pleaſure ſo intermixed with my toil, that labour ſeems much the lighter to me; and when my days work is done, I lie down on my bed, and my ſleep is ſweet unto me.

Heph. I am pleaſed to hear that you go on in your work ſo chearfully; but I have heard that men of your occupation are ſubject to heats and colds, which proves prejudicial to their health—do you find it ſo, Mr. Diligence?

Gard. No doubt but that may be ſometimes the caſe; but, for my part, I regard neither one nor the other; if I can but pleaſe my maſter, 'tis all I care for; but if at any time I find myſelf diſtempered, my maſter is ſuch an excellent phyſician, and withal ſo liberal, and tender of me, that he gives me ſuch

ſuch medicines as ſoon reſtores me again; and the potions which he gives are of ſuch an excellent quality, that they not only reſtore to health, but alſo put freſh ſtrength and vigour in me, ſo that I go on in my buſineſs more chearful than ever; and in this reſpect I never found him wanting.

Heph. You have a good maſter indeed, there are but few like him; and it is my opinion that there are few ſuch ſervants as you; we uſe to ſay, a good maſter makes a good ſervant: pray, Mr. Diligence, how long have you been in your maſter's ſervice? Was you of this occupation before you came to him?

Gard. I have been in my maſter's ſervice a conſiderable time, and have not the leaſt cauſe to repent of it, he being the beſt of maſters; and I hope that I ſhall never go from him; for ſure I am, that I ſhall not better myſelf; it is to him I am obliged for every thing I have; and as to gardening, I knew nothing of it before I came to him, having not been trained up in it: you muſt know that my deſcent was very mean, and though I may be aſhamed of my origin, yet I am not afraid to tell you, it was even from a dunghill, as we uſe to ſay; and a filthy condition was I in when my maſter found me, having for my cloathing nothing but rags: in ſhort, I was alſo in a periſhing condition; but my dear maſter paſſing by, and ſeeing me in this deplorable ſtate, caſt an eye of pity upon me, took me into his houſe, waſhed me from my filth, cloathed me with clean garments, and made me one of his domeſticks: after this he taught me the art of gardening, in every branch, and then employed me in his work; and, as occaſion requires

quires, ſtill inſtructs me how to proceed. Have I not the beſt of maſters, think you? and am I not under the higheſt obligation to be doubly diligent in his ſervice? Sure I am.

Heph. Mr. Diligence, I am much delighted with the relation you have given; it brings to my mind the caſe I was once in, and in which I ſhould have remained to this day, had not a friend interpoſed for me, for which I hope I ſhall ever eſteem him; and I dare ſay, that your maſter's kindneſs to you engageth you to double diligence; but, no doubt, before he put you into his garden, he judged you to be a faithful perſon, and one who would be careful in your employ. I judge your buſineſs requires much care and application too, does it not?

Gard. Moſt certainly it does; for without that the garden would ſoon run to ruin.

Heph. But as to this ſeed you are caſting into this ſpot of ground, you have no more care of that, at leaſt till it ſprings up, have you?

Gard. You ſeem, Mrs. Hephzibah, to be but a young gardener; ſowing the ſeed, is in fact, the leaſt part of my care: I take care to ſow good ſeed, otherwiſe a crop cannot be expected; but this is not all; the ſeed, when caſt into the ground, you know, is liable to be deſtroyed, either by inſects or birds of the air, therefore my care is, if poſſible, to prevent this; to which end, I often viſit the plot, and ſee how matters ſtand. If birds come upon it, I drive them away; if inſects be found on it, I make uſe of an ingredient to deſtroy them; and if at any time I find that any of the ſeed fails, I put more in its room,

room, ſo that the plot be not defaced in the ſpring, nor my maſter fail of his crop; ſo you ſee that all is not done when the ſeed is ſown.

Heph. You'll excuſe my ignorance, Sir; you may well ſay, that I am a young gardener; but I think that ſaying is true, *viz.* by diſcovering our ignorance we get wiſdom; and I am obliged to you for the information you have given me; but pray, Mr. Diligence, notwithſtanding all your care, do not your crops ſometimes fail?

Gard. We cannot always expect to have equal produce; but if I am found in the diſcharge of my duty, you know there can be no blame laid to me.

Heph. Very true, there cannot; and I hope and believe, that you will perſevere therein, ſeeing you are employed in the ſervice of the beſt of maſters.

Soon after this, the Enlightener came to Hephzibah, and told her, that to-day he would ſhew her the rarities which his houſe afforded. Accordingly, ſhe went with him, and he ſhewed her all ſuch things as he had ſhewed to other pilgrims, which went before her: but two things ſhe ſaw, I think appeared different to her, from what they had done to ſome other pilgrims, *viz.* the man with his muck-rake, and the man that fought his way through the armed men. As to the man with his muck-rake, they ſaw him raking his ſtraws, &c. together, taking great pleaſure therein; and ſo did Hephzibah: they alſo ſaw a glittering crown proffered him in exchange for his muck-rake, if he would accept of it; but Hephzibah ſaw no ſuch thing, nor I neither; but time makes an alteration.

As to the man that fought his way through the armed men, thoſe that are converſant with the hiſtory of ſome ancient pilgrims, may be acquainted with the nature of the affair; therefore I ſhall not repeat it; but to Hephzibah it was ſhewn in the following manner, myſelf being witneſs thereto.

After having ſeen the outſide of the palace, and thoſe that were dreſſed in glorious robes, walking at the top of it, the ſame which other pilgrims had ſeen, and alſo the armed men that kept the door, in order to prevent any one entering therein, ſhe ſaw a man of a mild and affable deportment, but withal having an intrepid air, came up to a perſon that ſat near the door that the armed men kept, who had two books before him, in which were wrote the names of all ſuch as ſhould enter into the palace, and with a pleaſant accent, ſaid, Pray, have you my name, Sir? What is your name? replied the Secretary: (for ſo I call him) My name, ſays he, is Good-hope, but once it was No-hope. So the Secretary takes the old book, or ledger, that was at his left-hand, and looks for the letter N; and having found the name, ſaid, Here it is, but it is croſſed; then takes the new book, at his right-hand, and looks for the letter G; and having found the name Good-hope, ſaid, Here it is alſo, in legible characters, and that without a croſs; go on and proſper. The hearing of which put ſuch courage and reſolution into the man, that his countenance ſhewed him to be a hero indeed. He immediately drew his ſword, marched towards the armed men that kept door, and demanded entrance; but they, inſtead of

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opening to him, ſet themſelves in battle array againſt him; and had he not been one of invincible courage, he would have recoiled, and proceeded no further, having more than ten to one againſt him, and each of them of a lion-like countenance; but he, regardleſs of that, ruſhed upon them with the greateſt intrepidity and undauntedneſs; they, on the other hand, withſtood him to the uttermoſt; and indeed, for a while, it ſeemed dubious which of the combatants would gain the victory; but, as I looked on to ſee the event, one of the ſturdieſt of them, whoſe name was Guilt, gave the man ſuch a blow upon the head, as made him ſtagger; at which I began to fear that all was over; but as he was going to repeat his blow, in order to level him with the ground, a pleaſant voice came from the palace, ſaying,

Fight on, fight on, and fear them not;
The robes we wear will be thy lot.

Which words ſo animated the man, that he inſtantly fell to blows with more fury than ever; knocking one down here, and another there; driving one to this corner, and another to that: in ſhort, I thought that if a Pompey, or a Cæſar, or even an Alexander, had been there, and had been all combined together againſt him, in order to obſtruct his paſſage, they would not have been able to ſtand before him, with ſuch bravery and reſolution did he procced againſt his enemies; in a ſhort time they were all diſperſed; he marched in triumph into the palace, and received the reward that was ready prepared for him. Hephzibah ſeeing the way clear, deſired the En-

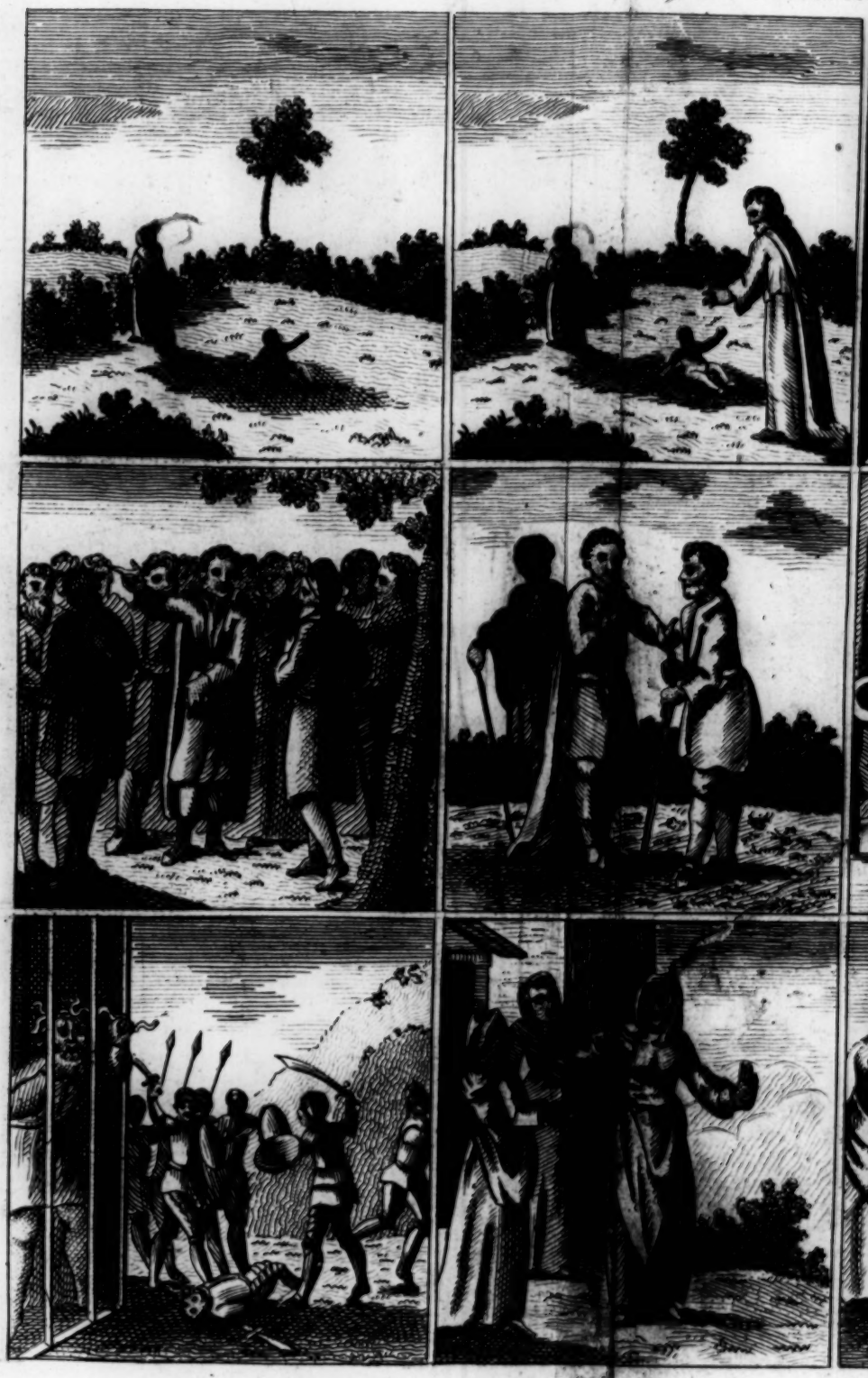
ſightener to let her follow him; but he told her, that muſt not be now, becauſe he had more things yet to ſhew her.

From thence he takes her into a very long room, or rather a gallery; and a ſpacious one it was, beautified with ſome curious pictures, of various ſorts, each one having its proper ſignification; a few of which I may take notice of, and alſo what was intended thereby; but as I am no artiſt in the painting ſcience, the blunders I may make I hope will be readily excuſed.

The firſt picture that the Enlightener ſhewed her, was that of an infant, who, as ſoon as born, was caſt out from, or by its parents, into a wide field, no one being near it to perform the kind offices its ſtate required. Hephzibah ſeeing this, ſaid, Dear, Sir, if I might ſpeak of this as a reality, what a ſtarving condition is this poor thing in! what, none to take compaſſion on it! ſurely it muſt periſh, unleſs it have timely ſuccour; but, pray, Sir, what is the meaning of this? I conceive that there may ſomething profitable be learned from it. To which he replied, This piece is the very epitome of you pilgrims, whilſt you were in your native country, in a ſtate of ſlavery there, you were in as helpleſs and hopeleſs a condition as you ſee this poor infant to be in; don't you remember it right well? What pity did Nomi ſhew you at the time that you could not perform your daily taſk? Or what help had you from your fellow ſlaves? or could they, in the leaſt, eaſe you of your burden? or prevent one ſtroke that he laid upon you? To which the pilgrim replied,

with

The Painted



with tears, Oh! Sir, I remember it right well, and now I ſee that this infant's caſe is a lively emblem thereof. I hope I ſhall never loſe the idea of it, it being ſo much to the purpoſe.

He then ſhewed her a ſecond picture, and bid her take notice of it; when ſhe had viewed it over, ſhe ſaid, This piece, I think, Sir, is much the ſame as the other; the field the ſame, the infant in it the ſame; but with this difference, that here is one come to do for the infant as its neceſſitous ſtate requires. Well, ſays he, and can you learn nothing from this? Sir, ſaid ſhe, as you was pleaſed to expound the other to me, I think I can; I take this picture to be a lively repreſentation of the kindneſs that my dear Lord Ishi ſhewed me, when I was almoſt expiring through the ſeverity of Nomi; does it not Sir? To which he replied, You have hit the mark.

He then takes her to a third, and bid her ſee what ſhe could learn from it. In this piece was the repreſentation of one dreſſed in very rich attire, of a graceful countenance, and upon the whole, a compleat piece of ſimmetry ſhe was; her cloathing was of the richeſt embroidery, and her linen the fineſt that could be ſpun; beautiful ear-rings in her ears, and her neck and her face adorned with bracelets, and the moſt brilliant jewels; alſo I obſerved that ſhe had a coronet on her head, which, with other parts of her raiment, was beſpangled with fine gold; words fall ſhort in expreſſing the richneſs of her attire to the full; and I think that the greateſt monarch's daughter, or even his queen, was never arrayed like her; but withal ſhe ſeemed to be of an excellent deport-

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ment, and a ſweet demeanour; in ſhort, I could have been content to have gazed upon her till now; and I obſerved the pilgrim alſo was greatly delighted whilſt viewing of it. Well, ſays the Enlightener, what think you of this, Hephzibah? Oh! Sir, ſaid ſhe, this is an excellent piece indeed! methinks I am loath to take my eyes off it; this muſt certainly afford ſomething very inſtructing; will it not Sir? If not inſtructing, replied he, it may be of uſe for you to call paſt things to remembrance; and I doubt not that you well remember how Lord Ishi cloathed you when at the Lodge of Reliance; do you not? Yes, replied ſhe, and hope I ſhall never forget it. Well, then, ſays he, this picture much reſembleth you, this being the ſame perſon that the other pieces repreſented; but now adorned in the ſame manner you ſee, and that by the ſame kind benefactor that took pity on her, when in that deplorable and forlorn ſtate; the which, I don't doubt but you can make an application of, as concerning yourſelf.

The fourth piece he ſhewed her, was a repreſentation of the ſame perſon, but of a much different deportment; for whereas in the former, ſhe appeared to be affable and humble; in this ſhe appeared of a very haughty and ſcornful diſpoſition, and ſeemed exceedingly lifted up with pride, on account of the ornaments ſhe had about her, as though ſhe had forgot from whence they came, and alſo the ſtate ſhe was once in. Then, ſays Hephzibah, with ſome concern, Pray, Sir, what may be the meaning of this? It gives me ſome uneaſineſs, to ſee that there is ſuch an alteration in this lovely perſon. To which

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he replied, Take care that this be not your caſe. The proverb ſays, Happy is that man who is of other men's harms aware: but this is the unhappy caſe of ſome of you pilgrims: at your firſt ſetting out, indeed, a great degree of humility appears in you; but after a while you diſcover much haughtineſs, and ſeem, as it were, to forget your former ſituation; not conſidering that it is a great evil ſo to behave. Oh, Sir! ſaid ſhe, I hope that will never be my caſe; and I am obliged to you for the caution you give me.

He then took her to a fifth piece, with which ſhe ſeemed much delighted. The man, ſays ſhe, who is repreſented by this picture, was certainly one of an excellent diſpoſition: what an affable countenance he has! How mild are his looks! How ſweet his carriage ſeems to be towards thoſe around him? Certainly he muſt be one of an excellent temper, or I am greatly miſtaken: was he not ſo, Sir? To which the Enlightener replied, I ſee that you have no great ſkill in phyſiognomy; you only notice the bright ſide of him; but did you look at the dark ſide, perhaps you would judge otherwiſe. The name of the man, whoſe likeneſs this picture bears, is Mr. Wou'd-be-thought; and, you muſt know, he profeſſeth to be a pilgrim, and a great buſtle he makes about it, and is never better pleaſed than when he has a company about him (which you ſee is numerous), in order to let them know what great things he does in the way. Step to this ſide of me, and you will ſee he is telling them how many miles he walks in a day, how regularly he keeps in the

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path, what anſwers he gives ſuch as endeavour to turn him out of it, with what bravery he withſtands the enemies he meets with, and with what courteſy he treats ſuch pilgrims as he overtakes in the road: in ſhort, he would have people think him to be one of the greateſt pilgrims on earth, whilſt in fact, all is no more than a mere farce; for were you to ſee his behaviour at other times, you would think that he had not one ſpark of a pilgrim in him. What think you of your fine man now, Hephzibah? Oh, Sir, replied ſhe, I ſee there is no judging of perſons by their looks. No, no, there is not, replied he; therefore you ſhould take care not to be too haſty in your concluſions concerning any; and be watchful over yourſelf, leſt at any time you find in yourſelf any of thoſe things this man prides himſelf in. I might before have told you, that in his dealings, even if it be with pilgrims, he is not the moſt exact; and I do aſſure you, that, in that reſpect, great care needs to be taken of him. But come, I will ſhew you another picture, and ſee how you like it.

So he takes her to the ſixth piece, the which when ſhe had viewed over, ſhe ſaid, Truly, Sir, had you not given me a caution not to judge of perſons by their looks, I ſhould think of this, as well as I did of the other; may I not, Sir? Really he ſeems to be one of an honeſt diſpoſition, and alſo free from pride. It is true I have no great ſkill in features; but I think there is ſome difference between this and the other, and in particular in the caſt of his eye: with what affability does he ſeem to converſe with the perſon that is with him? Pray, Sir,

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am I miſtaken in him, or no? To which he replied, Was you thoroughly acquainted with him, you would find that you are: you muſt know his name is Fairſpeech, he profeſſeth to be a pilgrim, and many there are who make no doubt of his being one; but thoſe that well know him, greatly queſtion it: however, he makes a fair ſhew; and as to his ſincerity, 'tis as well to leave it. The man's name he is talking with is Simplicity, and an honeſt well-meaning creature he is: it may be ſaid of him, that he is a true hearted pilgrim, and that is a great thing now-a-days; but as to this man you ſo much admire, he is couſin-german to Mr. Would-be-thought; for as he is in his dealings, ſo this is in his converſation with other pilgrims; his aim is to get what he can out of them, and then improve what they have in ſimplicity ſaid to him, againſt them, which that caſt of his eye denotes. Do you not ſee, at a little diſtance behind him, one in a waiting poſture, diſcovering, as it were, ſome degree of impatience to know what the other hath ſaid to him; and he, by the caſt of his eye, lets him know that he will be with him by-and-by, and let him know the whole of their converſation; and many ſuch acquaintances he has, who delight to hear the tales he brings them. Now let this be a caution to you, that if you meet him, or any of his ſtamp, in your road, during your pilgrimage, take care that you are not too free with them, leſt they prove prejudicial to you. Oh, Sir, ſaid ſhe, who could have thought it of him? If this be the caſe, 'tis not eaſy to know when one is ſafe; but is it not a wonder that any body will have

any dealings with the one, or converſation with the other, ſeeing they are ſuch ſort of folks? For my part, I ſhould not care to have any thing to ſay to them. To which he replied, Their credit, I aſſure you, is much ſunk among thoſe that are acquainted with them; though ſome, for old acquaintance ſake, continue a friendly correſpondence with them, although at bottom they don't half like them, yet are they very careful to be on their guard whilſt in their company; but as to ſuch perſons as Simplicity, they look on them as very extraordinary ſort of people, till they have ſuffered by them, and then they become as wiſe as their neighbours, which verifieth the ſaying, "Wiſdom is not good till it is purchaſed;" now as you are fore-warned, take care that you alſo are fore-armed.

In the ſeventh piece he ſhewed her, was the repreſentation of two men, having very different aſpects; that on the right hand had a very chearful countenance, with ſtore of gold and ſilver by him; the other on the left, ſeemed to be very dejected; which our pilgrim obſerving, aſked her hoſt what they meant? To which he replied, As to theſe two men, whoſe likeneſs this picture beareth, you muſt know, that for a long time they were very great aſſociates, and never better pleaſed than whilſt they were together; and what one knew, the other was ſoon acquainted with: in ſhort, they ſeemed to be as one. The name of him on the right-hand is Save-all, and the name of the other is Loſe-all. Now, in proceſs of time, Mr. Save-all began to thrive much in the

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world; and at length attained a plentiful eſtate; but notwithſtanding his proſperity, he ſtill continued his former correſpondence with his friend, who being in what is called but middling circumſtances, he was ready to do many good offices for him, provided it did not much infringe upon his pocket, which, by the way, is more than many will do now-a-days; for it is grown very common for men, when they get up in the world, to ſlight thoſe with whom they had been moſt intimate; but that was not this man's caſe. However, in the courſe of providence, through one diſappointment after another, Mr. Loſe-all was brought to very ſtrait circumſtances, inſomuch that he knew not how to go on in his buſineſs, in order to ſupport his family; and what method to take he knew not. After having revolved ſeveral things in his mind, and thought of one way and another to retrieve himſelf, but all to no purpoſe, he thought within himſelf, I have one friend left ſtill, and I make no doubt but he will be ready to aſſiſt me in this diſtreſſed ſituation, and to him I will apply for help: accordingly to him he goes, and opened his caſe, telling him, he hoped he would ſtand his friend, now he was in this diſtreſſed ſituation, otherwiſe he muſt be ruined, and his family come to poverty. When Mr. Save-all had heard his friend's caſe, he ſaid to him, in a very ſympathizing manner, My dear friend, I am very ſorry for your misfortunes, and glad ſhould I be to ſerve you. 'Tis true, I have caſh by me, but it does not at all ſuit me to lend you any at preſent; beſides, you know that I have a family of my own, and it is my indiſ-

penſible duty to take care of them: but this I will do for you, if you think it will be of any ſervice, I will go to your creditors, and endeavour to prevail on them to give you more time for the payment of what you already owe them, and to let you have more goods to go on in trade with, till ſuch time as you can bring things about; for ſure I am that you are an honeſt man, and would pay the utmoſt farthing, was it in your power. Come, don't be diſcouraged, this affliction will be for your good, you may ſee better times by-and-by. But I obſerved he never offered to lend him any thing to help him in the preſent exigence, which is the reaſon that the painter drew him in this dejected manner you ſee him to be in.

Whilſt the Enlightener was thus relating their hiſtory, I thought verily that I knew the men, but if not the ſame I meant, they were much of their complection. But he goes on: Now, ſays he, had Mr. Save-all, as he was ſatisfied of his friend's fidelity, and as he had plenty by him, advanced this money for him that he ſtood in need of, or part thereof, it would have appeaſed his creditors, and he might have gone on comfortably in his buſineſs again. Indeed, what he propoſed to him was an act of friendſhip; but when a perſon is obliged to go on in that way, 'tis very rare that he gets forwards; for ſuch materials as his dealer ſends him he he muſt have, though they be far from anſwering his end, or proving to the ſatisfaction of his cuſtomers; and this cauſeth him to loſe his credit with them, and get the character of an unjuſt man

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in his dealings; which cuts him to the heart, he being of a quite contrary diſpoſition; but ſpeak to his creditors of it he dares not, leſt he ſhould be ſnubbed by them, and have no more goods from them, or be caſt into priſon for the whole he is indebted to them. Whereas, on the other hand, had Mr. Save-all done what I before ſaid, this inconvenience might have been avoided, and in time his friend, though he had before loſt all he had in the world, might have repaid him, and gone on comfortably in time to come. But, Sir, ſaid Hephzibah, theſe are not pilgrims, ſure, are they? Yes, yes, replied he, they are both pilgrims, there is no doubt to be made of that; but all pilgrims are not of a like diſpoſition. Dear Sir, ſaid ſhe, I thought that there was no ſuch thing as a pilgrim of ſuch a diſpoſition as this Mr. Save-all is! Surely he would act otherwiſe, was he to be talked to about it, would he not, Sir? As to that, replied he, his friends have not been wanting; he has been admoniſhed time after time. I myſelf have given him ſeveral hints concerning it, but to little purpoſe; and I have employed ſeveral others to ſpeak to him, but he remains ſtill the ſame, although he knows that his proceedings are not agreeable to the Prince of pilgrims; and, truly, when his circumſtances were not ſo good, he diſcovered more of an hoſpitable ſpirit than he does at preſent; for he ſeems now rather to indulge himſelf and family, than to aſſiſt the needy, which you will ſay is not like the conduct of a pilgrim; but if at any time the impropriety of this is mentioned to him, his reply is, May not a man

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do what he pleaſes with his own? and, Am I to be called to an account for what I do with my ſubſtance? Theſe words, miſtaking the meaning, he takes from a certain huſbandman, that ſome time ſince employed people in his field, and ſome of them he ſent into it very late in the day; but when the evening came, and he began to pay the labourers, he gave to them that came late to work, equal with thoſe that worked all the day, and bore the heat thereof: now ſome that had an evil eye, and doubtleſs a grudging ſpirit, began to murmur at their maſter for ſo doing; to which he replied, and that very juſtly, May I not do as I will with my own? Surely he might. But as to Mr. Save-all, his caſe is very different; for what he is in the poſſeſſion of, is not properly his own, he being only a ſteward, or a tenant at will; and what he has may be ſoon taken from him, and given to another, and that he will acknowledge, if queſtioned about it; and it would not be amiſs, was he to think more of it: but his heart is ſo cloſely attached to his wealth, that he cannot bear to think of parting with it, notwithſtanding he knows that it is a great hindrance to him in his pilgrimage; for ſometimes it ſo clogs him, that he is ſcarce able to put one foot before another: and indeed, upon the whole, Mr. Loſe-all's caſe is preferable to his; for although he is ſurrounded with difficulties on every ſide, yet, at times, he makes good advances towards the Land of Light, and at length will arrive there in ſafety, which will amply compenſate for all the trials he is exerciſed with in his pilgrimage-ſtate. It is true, you young pilgrims can

hardly

hardly think that there is ſuch a thing as a pilgrim of Mr. Save-all's ſtamp; but before you come to your journey's end, you may find many of them. To which ſhe replied, Indeed, Sir, I could not have thought it! But pray, Sir, did the uſual freedom ſubſiſt between theſe two men, after this affair happened? or was their intimacy quite diſſolved thereby? To which he replied, There was, through the value that they before had for each other, and on account of their being brother-pilgrims, an acknowledgement of each other; though Mr. Save-all ſeemed to be more ſhy, and carried himſelf more cool towards him than he had formely done, which was a farther addition to the poor man's grief: yet this will be his happineſs, that though he loſe all in his pilgrimage, yet when he comes to his journey's end, he will gain all, and Mr. Save-all will ſuffer loſs, yet not ſo as to be excluded from the goodly land.

The relation of this ſtory brought to my mind a few lines I had read before I fell into this dream:

Friendſhip! Thou ſervile follower of the great,
Thou ne'er art ſafe but in Affluence's ſeat;
Diſtreſs, or need alone, expoſe the cheat.
Truſt not a brother, or your neareſt blood;
For aſk their help, you'll not be underſtood;
They'll rather join the cry, *'Tis for your good.*
Friendſhip and ſincerity like ſiſters are,
So fair! Which would you chuſe? Which can you ſpare?
Alike they're ſhy; the firſt you rarely find;
The laſt, tho' coy, in need ſhe will prove kind.

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After this, he takes her to the eighth picture, and a curious one it was, there being very few to be found of the like ſort. In it was repreſented, a man of a very chearful ſpirit, diſtributing to thoſe around him (of which there was a great number) every thing they ſtood in need of, which cauſed them to look very chearful. When the pilgrim had taken a view of the piece, ſhe ſaid, I think, Sir, that I know ſomething of the meaning of this; but leſt I ſhould be miſtaken in my conceptions, pleaſe to indulge me with the hiſtory of it. To which, he replied, The man (whom the painter has here repreſented, and you ſo much admire) was in his day an admirable perſon indeed! In ſhort, he was one of a thouſand, having few to equal him: 'tis true, he was favoured with great affluence of temporal things, and 'tis as true, that he did not keep them to himſelf, as did Mr. Save-all; no, he acted quite the reverſe; his heart and hand were open to all that were in neceſſitous circumſtances: it may be ſaid of him, that he was a true friend to many: he was one that pleaded the cauſe of the poor; the blind and the lame never went empty handed from the door; which you ſee the painter has here repreſented. He was as a father to the fatherleſs, and through his liberality, he cauſed the hearts of widows to leap for joy, which every eye that ſaw him was witneſs of. Such was Mr. Do-good; he would anticipate their calamity, knowing that they had no friend elſe to help them; ſo that, in ſhort, the bleſſing of all around him came upon him. Much more might be ſaid of him, but this is ſufficient to let you know

know what ſort of a man he was. An admirable perſon indeed! ſays the pilgrim; and really I thought ſo on firſt ſeeing the picture.

But pray, Sir, ſaid ſhe, was you acquainted with this man? did he leave any offspring behind him? for 'tis pity that his family ſhould be extinct, and his memory loſt? Yes, replied he, I knew him right well, and was very intimate with him, and had a great value for him: as to his offspring, there are ſome few remaining to this day, who in ſome meaſure follow his example, but not to ſo great a degree as their progenitor did; but his memory will never be loſt; for if not one of his offspring was left in the world, yet his name (which may juſtly be called Do-good), and alſo the worthy acts he did, are recorded in ſuch characters as can never be eraſed. Dear, Sir, ſays the pilgrim, how happy would it have been for poor Mr. Loſe-all, had he been as intimate with ſome of the family of the Do-goods, as he was with Mr. Save-all? I dare ſay, that they would have done better for him than he did; do you think they would not, Sir? To which, he replied, Or they muſt have done very little; poor man he had heard of ſome of them; but he was of ſuch a modeſt and ſhy diſpoſition, that he could not apply to them for relief; however, the good man (for ſo he really was) did not want a friend to help him in his greateſt need, who has promiſed to be a friend to him as long as he lives. Dear! ſaid Hephzibah, I am glad of that with all my heart, for the poor man and his family's ſake:—and I can't ſay but I myſelf was pleaſed with this relation.

Come, ſays the Enlightener to Hephzibah, I will take you to number nine, and ſee how you like that. An extraordinary piece this really was; and amongſt divers things were repreſented two men, who undertook to withſtand a great number, who were enemies to them; one of theſe two was repreſented as turning his back upon the enemy, and running from them with the greateſt precipitation; but the other having his ſword drawn in his hand, bravely ſtood his ground againſt them all, though left alone; and although the enemy ſeemed to bear hard upon him, yet with the greateſt reſolution he kept his poſt, not in the leaſt degree giving way to them: On the left ſide of the picture was repreſented a hideous monſter, diſcovering the greateſt rage that poſſibly could be, againſt this warrior; he ſeemed as though he was ready to devour him in an inſtant; but this was his happineſs, that between them there was fixed a ſtrong grate of braſs, through which he might eaſily ſee, but could not come nigh to hurt him, which encreaſed his rage; and becauſe he could not vent his ſpleen againſt him, he was repreſented by the painter as gnawing his own heart: I am ſure it would make one ſmile to ſee how the foam, mixed with blood, ran down his ugly jaws; and, in order to make him appear more horrible, the hairs upon his head were painted like ſmall ſerpents, which he was tearing off with the greateſt fury, and caſting through the grate at this warlike perſon; but he ſtill kept his ſtation with his wonted magnanimity, notwithſtanding all.

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The ſight of this picture made the pilgrim cry, Dear, Sir! what can this mean? To which he replied, You ſeem to be affrighted, Hephzibah; but perhaps you may like the moral of it well enough, when you hear it explained; to which ſhe gave the greateſt attention.

You muſt know, ſaid he, that the two men, who in this piece are repreſented by the painter, were both of them pilgrims, and were travelling in company towards the Land of Light, and they ſeemed to be of one heart, and one mind; for whenever they met an enemy on the road, they aſſiſted each other againſt him, and reſolved ſo to do to the end of their journey; but, as they were paſſing along a certain place in the road, this company, you ſee repreſented here, came to meet them, in order to intercept them; when the pilgrims knew their intent, they began to caſt in their minds what they had beſt to do, whether to make off from them, or to ſtand their ground, and fight their way through them all. You muſt know, the names of the men were Dread-nought, and Faint-heart, and both of them agreed to ſtand buff againſt theſe adverſaries. Accordingly they came to an engagement, and a pretty ſharp ſkirmiſh they had, in which they both behaved manfully; but, upon the ſecond or third onſet, the enemy bearing hard upon them, Mr. Faint-heart took to his heels, as you ſee, and left his companion to fight by himſelf. Do you not ſee how they ſeem to triumph in his deſertion? It might have been expected that upon Mr. Dread-nought ſeeing himſelf abandoned by his friend, he would have quitted his

poſt alſo; but, inſtead of that, he ſeemed to be much more animated than before, and, with the greateſt bravery, ſaid, Though I am thus deſerted by my friend, yet, *though an hoſt encamp againſt me, will I not fear*. Accordingly he fell to his blows with ſuch intrepidity and valour, that, in a little time, he forced his way through them all; none of them, no nor all of them together, being able to withſtand him. This was a valiant ſoul indeed, ſays Hephzibah; I think his name ſhould be recorded in the book of fame, there being ſo very few equal with him. But pray, Sir, what became of Mr. Faint-heart after this action? durſt he ever ſee Mr. Dread-nought again? To which he replied, He kept on his road after this, but 'twas at a loitering pace; in truth, he endeavoured to ſhun the other's company as much as poſſibly he could. And well he might, ſays Hephzibah, for I am ſure it was a very cowardly thing of him to leave a friend to bear the brunt of ſuch an extremity by himſelf; I have hardly patience with him. But pray, Sir, what were theſe people that made the aſſault upon them? not pilgrims, ſurely; were they, Sir? To which he replied, They were profeſſedly ſo, and ſome of them were really ſo. Dear, Sir, ſaid ſhe, then what could be the reaſon that they ſhould endeavour to obſtruct the paſſage of thoſe two men? There lies the myſtery, ſays he; but to let you in to the ſecret, the reaſon was, becauſe theſe men, in ſome matters, differed in their ſentiments from them; this was the only cauſe why they were ſo incenſed againſt them; and, very probably, you may meet with ſome ſuch before you arrive to the

end

end of your journey. If I ſhould, ſaid ſhe, I hope I ſhall follow the example of Mr. Dread-nought, and to be careful not to do as Mr. Faint-heart did. But pray, Sir, what is intended by that hideous monſter there? pointing to the picture; it is almoſt ſhocking to look at him. To which he replied, The name of that frightful creature is Envy, whoſe character perfectly agrees with his name; for he is full of envious ſentiments againſt all ſuch that are in a better caſe than himſelf. The painter's deſign in placing him there, diſcovering ſuch implacable rage againſt Mr. Dread-nought, is to ſhew, that the more faithful any pilgrim is, the more enemies he will have, who will endeavour to do him all the miſchief and injury they can. His deſign in placing that brazen grate before him, is to ſhew, that notwithſtanding all the malice of his enemies, they ſhall not be able to come one jot nearer to hurt him than they are permitted; although this be the caſe, yet they ſeeing his reſolution in what he has undertaken, will ſeek to hurt his character, by throwing ſome odium or other upon him. Which is repreſented by Envy caſting his ſerpentine locks at Mr. Dread-nought: and preying upon his own heart, intimates that inward perplexity which ſuch perſons feel, when they cannot vent their ſpleen againſt thoſe who happen to be the objects of their malice: and well would it be, if there was not ſo much of this ſpirit ſeen among pilgrims. Thus, Hephzibah, I have given you the deſign of this picture; what think you of it now? Truly, Sir, ſaid ſhe, it affords me much pleaſure and inſtruction; and I am obliged to

you

you for it; I hope it will be of great uſe to me, and am determined, as far as I am able, to follow the example of Mr. Dread-nought. Aye, replied he, and let Faint-heart be a caution to you, leſt in time of trial you do as he has done.

The Enlightener now took her to the tenth picture, and bid her obſerve, that in this piece was repreſented the likeneſs of a perſon who ſeemed to be of a very uneaſy temper, fretting at every thing, and alſo finding fault with every body about her, though they all ſeemed ſtudious to oblige her; ſo that really ſhe appeared to be a burden to herſelf, as well as a grief to thoſe about her.

When the pilgrim had taken a view of this picture, ſhe ſaid, What can it mean, Sir? To which he replied, This piece is not without its ſignification. The name of the perſon, whoſe likeneſs this bears, is Diſquiet; and indeed ſhe is not wrongfully ſo called, as is by the painter very lively repreſented; for even her mere apprehenſions will cauſe ſuch uneaſineſs in her breaſt, as ſometimes almoſt overcomes her. If ſhe ſees, or even if ſhe thinks, that one, whom ſhe is intimate with, carries it more friendly to another than herſelf, it cuts her to the heart, being not able to bear the leaſt ſlight; and ſhe ſuſpects it, when in reality there was no ſuch thing intended; ſo that, in fact, her friends have ſomething to do to keep her in temper; and if at any time ſhe meets with the frowns of the world, from which few are exempt, ſhe will be ſo peeviſh and fretful, and diſcover ſuch a degree of impatience, as would make one imagine ſhe was almoſt driven to deſpair. In

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ſhort, as I ſaid before, ſhe is a heavy burden to her-ſelf, and grieving to her friends. And is ſhe a pil-grim, Sir? ſaid Hephzibah. Yes, yes, ſaid he, there is no doubt to be made of that, and a very good one too; few there are that foot the road bet-ter than ſhe, or that walk more upright than ſhe does: ſhe carrieth herſelf as ſtreight as a bolt, and none can lay the leaſt thing that is evil to her charge, which is one great reaſon that her friends bear ſo well as they do with her poor unhappy temper. Well, ſays Hephzibah, as this is the caſe, I think ſhe is an object of compaſſion rather than reſentment; and I dare ſay, Sir, that at any time when her ſpirits are calm, it muſt be a great affliction to her, to con-ſider what a diſpoſition ſhe is of; ſo that, poor thing, her life is a double burden to her: is it not, Sir? To which he replied, Had you always been with her, you could not have hit on her caſe more exactly; but let her example teach you theſe two leſſons; firſt, to take care not to encourage ſuch a temper as her's in yourſelf, and, ſecondly, to ſympathize with any that you may find like to her in your pilgrimage.

Then he takes her to number eleven, and bids her obſerve that alſo. In this piece was repreſented a perſon quite different from the laſt mentioned; her deportment ſhewing her to be of an excellent diſpo-ſition; her behaviour being calm and ſerene towards thoſe around her; her countenance affable, but yet her aſpect ſprightly; her carriage ſeemed to beſpeak contentment in the ſtation ſhe was in, for there was not a frown to be ſeen upon her brow; and I alſo obſerved, that the painter had placed Envy, with all

his

his horrors, under her right foot; and notwithſtanding the efforts he made to do her an injury, by twining his ſerpentine locks about her leg, &c. ſhe ſeemed not in the leaſt to regard it, but rather viewed it with a pleaſant ſmile: and, to ſpeak my mind, I thought ſhe was a nonpareil.

When the pilgrim had viewed this piece, ſhe ſaid, Surely, Sir, this was an excellent perſon; pray, who and what was ſhe? To which he replied, An excellent perſon ſhe was indeed, and very few there are to compare with her; an example was ſhe to all that knew her, in every reſpect worthy of imitation: her name was Peace-of-mind; ſhe lived in a little village called Content; and very ſerviceable ſhe was in her neighbourhood, doing all the good offices ſhe could to thoſe that ſtood in need of help. She was contented in every ſtation of life, not being troubled with a murmuring ſpirit on account of croſs providences, nor over-elated with proſperous ones; and in every event that happened to her, ſhe ſeemed to enjoy a perfect ſerenity of mind; but notwithſtanding all her virtues, ſhe was not without her enemies, and often received injuries from them, as effects of their envy. The method ſhe took to avenge herſelf, was to heap upon them all the favours ſhe could; if railed at by any, ſhe knew it was unjuſt, and therefore railed not again; if defamed, ſhe would intreat ſuch to forbear perſevering therein, ſince ſhe deſerved it not at their hands; and thus her endeavour was, at all times, and upon all occaſions, to overcome evil with good. The painter having placed that cruel monſter Envy under her foot, is to ſhew, that

none

none but thoſe who are partakers of ſuch virtuous qualifications, can be a match for him; and ſuch alone are able, with tranquility, to ſtand before him, and, like this excellent perſon, rather ſmile at every envious attempt to do them wrong, than be incenſed thereat. Much more might be noticed; but what I have already ſaid is ſufficient to let you know who and what ſhe was. Oh, Sir, ſaid Hephzibah, was I of this perſon's temper, how happy ſhould I be, and how pleaſant would my pilgrimage be to me! but I think that I have too much of the diſpoſition of Mrs. Diſquiet, when I meet with any croſſes in the way.

After this, he ſhewed her many valuable pieces, ſuch as landſkips of various ſorts, and explained them to her; alſo proſpects of ſeveral places, and told her what they repreſented; one of which was that of the Land of Light, whither ſhe was travelling; which afforded her more pleaſure than any thing ſhe had yet ſeen; and contented ſhe would have been, to have ſpent more time in gazing at an object ſo delightful to her ſenſes.

But the Enlightener told her, that he had one Picture yet to ſhew her, at the upper end of the gallery: ſo he takes her to it. This picture was covered with a veil; before he took the veil off it, he told her he made no doubt but ſhe would know it without an explanation.

Now I ſaw, that as ſoon as he had taken away the veil, and ſhe had fixed her eyes upon the picture, ſhe ſeemed to be in an extaſy of joy, and, with a degree of tranſport cried out, Oh, Sir! this is none other than that of my dear Lord Ishi! Words fail

me to expreſs his beauty! and I can ſay, that this ſight is far preferable to any thing that you have yet ſhewn me; yea, I farther ſay, that he is the chiefeſt of ten thouſand, and altogether lovely

The Enlightener ſeeing her in ſuch an extaſy, leſt ſhe ſhould be overcome by too much gazing thereon, prudently drew the veil over it again, though ſhe did not ſeem well ſatisfied therewith. But, however, this encreaſed her deſire to ſet forward on her pilgrimage, and accordingly ſhe begged leave of him ſo to do. To which he replied, that to-morrow, if the morning was clear, ſhe ſhould; and ſo they retired from the Gallery, but with great reluctance on Hephzibah's part.

Towards the cloſe of the day, he took her into his wine-cellar, and there treated her with ſome of the richeſt wine ſhe had ever taſted; and though ſhe drank plentifully thereof, yet ſhe was not in the leaſt intoxicated; the natural effect of it being to ſupport the ſpirits, and communicate ſtrength, without any hurtful tendency; for the more a perſon drank thereof, the greater ſtrength they had communicated to them. He alſo treated her with ſome exceeding fine apples that grew in his garden, the like of which were not to be found elſewhere, and her eating of them adminiſtered much comfort to her heart: theſe refreſhments made her conclude, that ſhe ſhould go on the remaining part of her pilgrimage with the greateſt vigour, and made her long to be ſetting out.

The morning being come, and it being a fair one, ſhe aroſe very early, and got herſelf in readineſs to depart; and the Enlightener not being willing to

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hinder her, gave her ſuch refreſhment as was neceſſary for her ſupport; alſo proper directions concerning the road, which way to keep in, and which to avoid; and deſired her to have a due regard to her map, and alſo to the ſtriking of her monitor, inaſmuch as ſhe might probably meet with danger before ſhe came to the next place of entertainment, which, ſays he, is a certain caſtle called Strength, wherein you will lodge with ſafety, and be entertained free-coſt, and made welcome: and that you may know it from any other caſtle (of which there are others thereabouts that have the ſemblance of it); it ſtands directly in your road, upon the top of a fine eminence, the aſcent to it being ſomething ſteep, and to which I bid you good ſpeed.

She then returned her acknowledgements for all the favours he had indulged her with, and began to ſet forward; but calling to mind the water of the fountain in the garden, ſhe ſaid, Oh, Sir, may I not have one draught of that delicious water before I depart? And welcome, ſaid he; ſo he took her to it, and gave her as much as ſhe had need of, which enlivened her ſpirits exceedingly: ſhe now had an opportunity of taking leave of the gardener, and returning him thanks for the benefits ſhe had received from him: he alſo made his acknowledgements to her, and wiſhed her well to do; and ſo ſhe ſet forward on her journey.

Now I ſaw, that ſhe went on her way with much vigour, having a good road, and the ſun ſhining with reſplendent rays round her: as ſhe went on, ſhe, with great elevation of mind, ſang as follows:

What has my Lord wrought out for me?
What wonders have I ſeen?
Oh! how I've been provided for,
Wherever I have been!

When in my native land I was,
And under Nomi's thrall;
When nought but death did I expect,
Freed then I was from all.

When to Reliance lodge I came,
Me they did entertain;
And much delight I did enjoy,
Upon Hope's pleaſant plain.

And when to Shepherd's lodge I came,
I freely was receiv'd:
But when I from my friends did part,
How was my ſpirit griev'd!

How kindly I preſerved was,
From all my foes i' th' road!
When dangers did me all ſurround,
And eke the wat'ry flood.

From it I then deliver'd was,
And brought from waters deep;
Kind Sympathy did me refreſh,
As tho' I'd taken ſleep.

And in this lodge where I've now been,
How kind they were to me!
Such favours may I ne'er forget,
'Till I Lord ISHI ſee.

And may I likewiſe ne'er forget
The leſſons I have learn'd,
From potter, pit, and garden too,
With which I was ſo charm'd.

Let gard'ner, fountain, and the mole,
To me a leſſon be;
And let me well remember ſtill
The toad and blooming tree.

The ſheep alſo, in that fine field,
Tho' ſcatter'd up and down.
But how did they together run,
On ſeeing but a hound?

The garden on the other ſide,
A doleful place it was:
But may I by it now perceive
How happy is my caſe.

The hawk, the dove, and dove-houſe too,
How teachable they are,
To pilgrims who their race purſue,
To Lands of Light moſt fair?

The pictures in the gallery,
May I them ne'er forget;
And may I ſtill remember him,
Above all others ſet.

The wine-vault alſo, and the wine,
That I ſo freely drank;
The apples too did comfort me:
For all I do him thank.

Now to the Land of Light I'll march,
And dread not any foe:
My ſtrength ſeems firm, and on I'll trudge,
Though I alone do go.

She not only ſang the words of this ſong, but alſo called to mind her tranſactions in Senſuality-market, and what deliverances ſhe met with there; alſo how it was with her when in the ſtorm of thunder and lightening, and what diſcouragements ſhe then met with, *&c.*

Thus ſhe went on all the fore-part of the day, the ſun ſtill ſhining brightly upon her, the gentle breezes fanning around her; and a pleaſant walk ſhe had: but towards the decline of the day, the air began to look more lowering and heavy, even as though a ſtorm was approaching.

About this time ſhe was overtaken by two perſons, who had the appearance of pilgrims; and as ſoon as they came up to her, the foremoſt of them addreſſed her in the following manner.

You ſeem, fellow-traveller, to foot it very well—pray, how far have you come this morning? and how much farther are you going? To which ſhe replied, I came this morning from yonder lodge, and am travelling towards the Land of Light; but to-night I purpoſe to lodge at a caſtle called Strength. Aye, ſaid he, did you come from thence to-day? Yes, that I did, replied ſhe, and hope I ſhall never forget it. Here (not being aware of the company ſhe was dropt into) ſhe told them the whole of what ſhe had been entertained with. Aye! ſay they—

this

this was delightful indeed! you was certainly very highly favoured. Well, ſays he that came up to her laſt, I am glad that we have met with ſuch a companion, ſeeing we are travelling the ſame road, and are bound to the ſame place; and glad are we of your company, ſeeing you travel ſo well; but let us put forward, leſt we ſhould be benighted, for we have yet many weary ſteps to go.

All this while poor Hephzibah was not ſenſible who they were, and as little thought what a ſnare their company would be to her, as they were no other than enemies in diſguiſe: the name of the firſt was Mr. Pride, whom ſhe had met with on the road before; the other was Mr. Self, his confederate. And indeed ſhe ſeemed to be well pleaſed with their company, and the more ſo, becauſe ſhe took them to be pilgrims. But I obſerved, that ſhe never enquired who or what they were; whence they came from; how they got into the road; or what places they had been entertained at; which had ſhe done, the cheat might have been diſcovered; ſo that in this, it may be ſaid, ſhe fell ſhort.

But, however, on they trudged together, and as they went, diſcourſed of various ſubjects, and ſhe, like a poor ſimpleton, told them the hiſtory of her journey, both what had befel her, and what favours ſhe had received; alſo the aſſurance ſhe had of being admitted into the Land of Light when ſhe came to her journey's end. Aye, ſays Mr. Pride, this is a charming relation indeed! and I congratulate you on account of your happineſs. And ſo do I too, ſays Mr. Self, very devoutly; and I make no doubt

but

but but you will be a good proficient in your pilgrimage, and hold out well, and be admitted, as you ſay, at laſt; and for my part, I ſhall always be ready to lend you a helping hand, if need require; won't you, fellow-traveller? Yes, readily, replied Mr. Pride: ſo Hephzibah taking them to be fine folks, too contentedly goes on in company with them, little thinking what would be the conſequence thereof.

But by and by, when the day began to come towards a cloſe, and they almoſt within ſight of the caſtle, they came to a certain place, where was a path that inclined a little to the left, but was hardly to be diſtinguiſhed from the ſtreight way.—Now when they came juſt to the entrance of the path, theſe incendiaries got themſelves on the right ſide of her, and amuſed her with many fine things, that came into their thoughts, ſuch as telling her that ſhe walked well, and how well ſhe held out, and how they would aſſiſt her in getting up the hill, if need required, and what entertainment they ſhould have when they came to the caſtle, and ſuch like. With theſe things they ſo cajoled her, that they inſenſibly brought her into the left hand road; and when ſhe was in, the farther ſhe went on, the farther ſhe would be out of the right road. Now preſently recollecting herſelf, ſhe ſaid to them, But, Sirs, are you ſure that we are right? methinks the way ſeems longer than I expected. Yes, yes, ſay they, you have no need to queſtion that; look yonder, you may ſee the tower before you. With this ſhe goes forward again contented. All that time her monitor kept ſilent, or at leaſt it did not ſtrike

ſo

ſo loud as heretofore it had done; neither did ſhe examine her map at this time; if ſhe had, ſhe might have ſeen that ſhe was out of the way, and in a dangerous path; and that tower ſhe ſaw before her was not Strength-caſtle, but the tower of Great-thoughts, from the top of which many have fallen, and been miſerably bruiſed thereby, if not received broken bones.

Soon after this, the ſun began to ſet, and night drew on apace; the road alſo grew very bad, ſo that poor Hephzibah began to lag, and was troubled with many fears, as well ſhe might; for in a bad ſituation ſhe was; thick woods environing her on every ſide, and darkneſs all around her. At this time alſo, her monitor ſtruck ſuch a peal, as made her ears to ring; directly upon which ſhe fell into a deep pit, the bottom of it covered with mire and clay, in which ſhe ſtuck ſo faſt, that ſhe could not poſſibly ſtir a foot; and in vain it was for her to cry for help from her companions! for they, inſtead of aſſiſting her, both left her, without ſo much as bidding her good night.

The pilgrim being brought into this dilemma, and finding herſelf abandoned by her companions, began to caſt in her mind, who, and what they were; and upon recollection, ſhe remembered that ſhe ſaw ſomething in the air of the firſt who ſpoke to her, much like to that of Mr. Pride, who was her great enemy, whom ſhe had before been in danger by, and therefore juſtly concluded that it was he, and that he aſſumed the dreſs he was in, on purpoſe to bring her into this trouble; and remembering

alſo, that the Enlightener had told her, that one Self went generally in concert with him, ſhe was fully ſatisfied that this muſt be the man.

But oh! how did the poor thing now bewail her hard caſe! and how did ſhe condemn herſelf for hearkening to them! Oh, how ſhort was I, ſaid ſhe to herſelf, that I did not enquire who they were, when they firſt overtook me! the which had I done, and alſo aſked them how and by what means they came into the road, and where they had lodged in the way, I might have diſcovered them; and this I am certain of, that I ſaw nothing of them when I was in the Enlightener's lodge, which might have given me ſome ſuſpicion of them: and oh, how fooliſh was I, in being ſo free in telling them of the favours beſtowed on me, and alſo in harkening to their flattering ſpeeches! and how much more ſtupid was I, in not looking into my map, in order to ſee if I was in the right path, rather than aſk of, and adhere to them! May this be a warning to me for the time to come! for had I ſo done, it might have prevented this calamity, and I might have been lodged in Strength-caſtle, free from danger. But did I juſt now ſay, that this ſhould be a caution to me for time to come? alas for me! how know I that I ſhall ever more ſee the light of another day? I may be ſwallowed up in this miry pit before the morning! do not my feet ſeem to ſink therein? and have I any power to deliver myſelf? and does any perſon frequent this forlorn place, who may come to my relief? and is it not in vain for me to cry for help? ſurely it is: or may not ſome beaſts of prey, inhabiting

theſe

theſe deſolate woods, come and devour me? Oh! wretched creature that I am! what will be my caſe? Directly upon ſaying theſe words, ſhe heard a lion roaring moſt hideouſly, the voice of which cauſed her to ſhudder, and it ſeemed to draw nearer and nearer to her. Now ſhe thought all was over indeed: and I thought I heard her ſay, Now what good will all the former favours I have received, and what I ſo fondly told my enemies of, do me? for devoured I certainly ſhall be! Wo is me, for I am undone! By-and-by ſhe heareth the hiſſing of ſerpents and vipers around her; ſome of them ſeemed to be juſt at her ears; this cauſed her to cringe again, expecting every moment that ſhe ſhould be ſtung by them: anon ſhe heard the doleful yelling of wolves, which put her in ſuch a panick, that ſhe was ready to ſink lower than ſhe really was; and ſometimes the night owl would hover over head, with his diſmal ſhrieks, all which ſerved more and more to augment her diſtreſs; and I think I may ſay, that I never ſaw any perſon in a more diſtreſſed ſituation. Now ſhe began to think on her former difficulties, ſuch as her being in the ſtorm of thunder, &c. and alſo of her being in the lake; but alas, thought ſhe, what was all that to this? beſides, then I was in the road, but now I am out of it, and may never get in it more; then, 'tis true, my enemies triumphed over me, but what will they now do? Doubtleſs, thoſe that led me out of the way rejoice in my fall; and will they not tell others of it, that they may rejoice together? Oh! wo is me.

Soon after ſhe had uttered theſe complaints, ſhe called to mind what the Enlightener had ſaid to her, *viz.* that none ever miſcarried that came to his lodge, and that Lord ISHI would ſend help in time of need. She alſo remembered, that Lord ISHI told her ſo himſelf, when at the lodge of Reliance: ſhe brought to mind the timely relief ſhe had in former dangers; the conſideration of all which allayed her perplexity a little. By this time it was near break-of-day, and the monſters of the wood began to retire to their dens, upon which ſhe uttered the following words, with an air that diſcovered hope of deliverance:

Let not my foes o'er me rejoice,
Tho' I thus fallen be;
I certainly ſhall riſe again,
And yet the light ſhall ſee.

Lord ISHI will provide a way,
To free me from this thrall;
And pluck me from this mire and clay;
My foes they ſee it ſhall.

Now when it began to be a little light, a perſon, whoſe name was Relief, paſſing by the pit in which ſhe was, and ſeeing her in diſtreſs, (without complimenting her with the offer of his aſſiſtance, or aſking if ſhe was willing that he ſhould help her out) went down to her, and, with the greateſt tenderneſs, laid faſt hold of her, and drew her out of the pit, and waſhed her from the mire with which ſhe was defiled. On this ſhe was not only cleanſed, but alſo very much refreſhed: and oh, what gratitude did ſhe expreſs to her kind deliverer! which indeed was ſhewn

more

more by a flow of tears, than by words. When ſhe was a little recovered from the tranſport of joy ſhe was in; ſhe ſaid, (with a degree of vehemency) Oh Sir! how ſhall I get into the way again? To which he replied, What way would you get into? Oh Sir! ſaid ſhe, the way that leads to Strength-caſtle? do you know it, Sir? Yes, yes, ſays he, I know it right well; but how did you get out of it? and by what means came you here? Oh, Sir, replied ſhe, it was through my fooliſhneſs, in hearkening to ſuch, who by woeful experience I find were my great enemies! Do you know their names? ſays he. The name of one, replied ſhe, was Pride, and I ſuppoſe the other's name is Self. I know them right well, ſays he, and arrant villains they are; 'tis their whole delight to turn ſuch out of the way as are travelling towards Srength-caſtle, and 'tis your happineſs that they did not deal with you worſe than they have done. Did not you ſee a tower before you, as you came this way, ſtanding upon an eminence? Yes, replied ſhe, and they told me that it was Strength-caſtle, and that we ſhould ſoon be at it, which gave me much encouragement to keep forward. Well, ſays he, and how did they behave to you when you fell into this pit? Oh, Sir! replied ſhe, they never ſo much as offered to help me out of it; but they went their way, and I ſaw no more of them. Well, ſays he, upon the whole, it was well for you, or at leaſt it was beſt for you, that you did fall into this pit, for had they brought you to yonder tower, which is called Great, or High-thoughts, the conſequence might have been far

far worſe; and I adviſe you to take more care of them for the future; for this may not be the laſt time they may attempt to do you an injury. Sir, ſaid ſhe, I return you thanks for your kind advice, and alſo for your kindneſs in thus delivering me, the thought of which fills me with admiration. But pray, Sir, how ſhall I get in my way again? Muſt I not go back by the way that I came? No, no, replied he, that you muſt not; leave it to me, and I will conduct you into the road wherein you deſire to go. So he takes her by the hand, and leads her in a plain path, through this wilderneſs place; and as they went along, he diſcourſed very comfortably to her; and indeed ſhe had great need of it, being full of fear leſt ſhe ſhould not be admitted into the caſtle, on account of her yeſterday's proceedings: likewiſe ſhe thought that ſhe could not have courage to aſk for admittance. But he bid her be of good chear, for all would be well: he alſo told her, that the Lord of the caſtle would be far from upbraiding her, on the account of her paſt conduct. This gave her much encouragement, and ſhe began to be more chearful; and by-and-by they came into the road, which cauſed her greatly to rejoice. Mr. Relief then bid her good ſpeed; and ſhe, returning her acknowledgements for his kindneſs to her, went on her way rejoicing. She had not walked far before the ſun aroſe, at which time ſhe came near to the eminence on which the caſtle was ſituated; and now ſhe again began to ſing:

When

When I in dire diſtreſs did lie,
And none to pity me,
Maſter Relief he paſſed by,
And he did ſet me free.

He took me from the direful pit,
Out of the mire and clay,
And in this path he ſet my feet;
So now I'm in the way.

Now up this hill let me aſcend,
To yonder caſtle fair,
Where, doubtleſs, I ſhall find a friend,
Will ſhew me things moſt rare.

And now ſhe came to the foot of the hill, the name of which was Trial, and a ſteep one it was: at the ſight of this ſhe bagan to be diſcouraged; but remembering what had paſſed the day before, and alſo what ſhe went through in the night, ſhe began to climb the hill with the greateſt reſolution, believing, that when ſhe reached to the caſtle, ſhe ſhould find reſt: and indeed ſhe kept on pretty well for a great part of the way up; but by and by ſhe was almoſt out of heart, and began to faint, till, by chance, a perſon met her, whoſe name was Succour, who, ſeeing her thus panting for breath, lent her his hand, and in a ſhort ſpace of time brought her to the top of the hill, which was not above half a league from the caſtle, to which ſhe afterwards went with much pleaſure.

When ſhe came there, and approached the porter's lodge, ſhe found him ready to receive her.

Now,

Now, you muſt know, that this porter was Lord of the caſtle, none being qualified for the office but himſelf; and as ſoon as he ſaw the pilgrim come to his door, he with open arms received her, as did the Enlightener before, knowing by her dreſs that ſhe was a pilgrim; and bidding her welcome to his caſtle, conducted her into it, and introduced her to the family within, which was numerous.

Hephzibah's being thus received into the caſtle, no doubt afforded her a great degree of pleaſure; but yet ſhe could not help reflecting upon her late conduct; and ſometimes it would force a deep ſigh from her, which was ſoon perceived by the virgins in the family, and alſo by the Lord of the caſtle. The reaſon thereof being enquired into, ſhe frankly told them the whole of the affair; but they, inſtead of upbraiding her for it, as ſhe expected, ſpoke very encouraging to her, and, with the utmoſt ſympathy and tenderneſs, gave her a ſovereign cordial, which greatly revived her ſinking ſpirits, and afterwards prepared a repaſt for her, even ſuch a one as ſhe thought ſhe had never before partook of. In the mean time ſhe told them the whole of her hiſtory, as ſhe had done where ſhe was before entertained. Alſo ſhe told them her name, and how ſhe came by it, *&c.* After the repaſt was over, the Lord of the caſtle entertained her with a ſweet perfume of aromatic ſpices, the odoriferous ſmell of which diffuſed itſelf in ſuch a plentiful manner around her, that ſhe found herſelf greatly refreſhed and ſtrengthened thereby, which engaged her to expreſs her love and gratitude to him on account thereof. It now growing late,

ſhe

ſhe was conducted to her lodging, which was in the Lord of the caſtle's own apartment; for that was the chamber he uſually lodged pilgrims in. But who can tell what a tranſport of joy ſhe was in? eſpecially when ſhe reflected how undeſerving of ſuch a favour ſhe was. For my part, I thought that ſhe would have had no ſleep all the night, being ſo raviſhed with this unparalelled kindneſs; but at length ſhe became compoſed, and her ſleep was ſweet unto her.

In the morning, when ſhe aroſe, ſhe began to think of ſetting forward on her journey; and coming down to the family, ſhe diſcloſed her intention to them; but they conſtrained her to tarry with them certain days; ſo ſhe readily accepted of the favour, knowing that ſhe was in good company, and in a houſe where was good entertainment; therefore ſhe thought it not amiſs to be there.

During her continuance in this place, the virgins, her companions, behaved in the moſt agreeable manner to her, and would be often walking with her in the garden, which was a very delightful one, entertaining her with profitable diſcourſe, and telling her many inſtructive ſtories. One time, in particular, as they ſat in an arbour, covered with jeſſamine, one of the virgins, whoſe name was Knowledge, told her the following one:

A certain man having involved himſelf deeply in debt, and having not a farthing towards paying his creditors, was thereupon liable, or rather deſerved to be arreſted, and caſt into priſon, on account thereof; now the Son of this creditor, before the

debt was contracted, foreſaw that this would be the caſe; but being of a mild and generous diſpoſition, and alſo having a great regard for this perſon, and being unwilling that he ſhould be puniſhed according to law, or that juſtice ſhould be inflicted upon him; and, on the other hand, being equally concerned that his father ſhould not ſuffer wrong, he engaged himſelf as a ſurety to his father for the payment of the whole debt that ſhould be contracted. The Father, knowing that his Son's ſuretiſhip was valid, readily agreed thereto; and from thenceforth never looked for any payment from the debtor, but expected it wholly from his Son; and all this was done without the debtor being privy thereto.

Well, the time of payment came on, when a juſt reckoning was to be made; and the father, without demanding any thing of the debtor, charges the whole upon his Son, (though he dearly loved him) and exacted from him the utmoſt mite, which the Son with the greateſt chearfulneſs diſcharged; though it muſt be ſuppoſed that to him it was a great loſs; but as he was capable of doing it, and had got a receipt in full, the bill cancelled, and the debtor cleared, he was well ſatisfied: and this, ſays ſhe, you will readily think, is an unparalelled caſe? An unparalelled caſe, indeed! ſays Hephzibah; I ſuppoſe that the like of it was never known. But was it not amazing that the Father did not ſue the debtor rather than his Son? The thing, ſays Knowledge, is truly amazing: but had that been the caſe, the debt would never have been paid. But, ſays Hephzibah, he might have caſt the debtor into priſon,

priſon, and excuſed his Son, might he not? It is a common ſaying, and a true one, ſaid Knowledge, that a goal pays no debts; and had this debtor been caſt into priſon for life, it would not have been ſo ſatisfactory as if the debt was paid; and had the creditor excuſed his Son, it would not have anſwered the agreement that was made between them; likewiſe the Son's ſuretiſhip would have been of no value, either to the creditor or debtor. What you ſay, ſays Hephzibah, is very true; but might not the creditor, rather than arreſt his Son, have had longer patience for what was due to him, and given the debtor more time, and ſeen if he could recover himſelf, and have paid the debt? Times, you know, ſometimes mend, and then a man may pay a pound eaſier than he can pay a ſhilling when trading is bad. 'Tis very true, ſays Knowledge, that is ſometimes the caſe; but this man, inſtead of there being any probability of his paying any thing, ran farther in debt; ſo that it was entirely out of his power to extricate himſelf from it; and what was more, he had no will to do ſo, but rather took pleaſure in enhancing the bill, and was entirely careleſs about paying the ſcore; therefore who ſhould the creditor look to for payment, but the ſurety, inaſmuch as the debt muſt of neceſſity be paid? To which Hephzibah replied, If this was the caſe, I have no more to ſay on the debtor's behalf. But pray, Mrs. Knowledge, why did not the Father give the Son longer time for the payment of this immenſe ſum? or why did he not compound with him, and take part of it? To which Knowledge replied, This would not have

been agreeable to the ſtipulation made between them; the agreement was, that every mite ſhould be paid, and the time of payment was fixed upon, ſo that there could be no reverſing of it; and although the Father ſo intenſely loved his Son, yet his not abating him any thing of the whole ſum, had not the leaſt cruelty in it; nor was his love abated. No? ſaid Hephzibah; this is admirable! but do you not think then that it muſt be with reluctance that the Father arreſted his Son, and exacted this mighty ſum from him? for can it be thought that he would do it with any real pleaſure? To which Knowledge replied, No reluctance at all; for he was ſo bent upon having full payment, that nothing leſs would ſatisfy him: as to his taking pleaſure in arreſting his Son, there may be this diſtinction made, *viz.* that he took no pleaſure merely in arreſting him, and exacting the debt from him; but his pleaſure conſiſted in this, that he had a Son that was capable of anſwering his demands; becauſe he well knew that he could have ſatisfaction no other way; and I am credibly informed, that he declared that he was well pleaſed with him during this tranſaction, and alſo with the payment he had made; and I am alſo informed, that he was alſo well pleaſed with, and took delight in the debtor for his Son's ſake. Some there are who have thought that the Father bore a kind of hatred againſt his Son, as being charged with this debt; but that I think is entirely inconſiſtent: none can imagine that he both loved and hated him at one and the ſame time. Your obſervation is very juſt, ſays Hephzibah; and I am obliged to you for the ſatisfactory

factory anſwer you have given to my queries. You will excuſe me if I aſk you one more, and that is, How did the Son take this treatment at his Father's hands? did he not think that he was hardly dealt with by him? I think that I ſhould, had it been my caſe. You remember, ſaid Knowledge, I told you, that inaſmuch as he had cleared the debtor, and had got a receipt, he was well ſatisfied, notwithſtanding the great loſs which he ſuſtained: ſo alſo in this caſe, inſtead of taking his Father's treatment ill, or thinking himſelf hardly uſed, he took the utmoſt delight in ſuffering it, and ſeemed to think the time long till it was accompliſhed. Well, ſaid Hephzibah, this was an extraordinary caſe indeed; ſurely the debtor muſt be filled with the greateſt gratitude on account thereof. The relation of this ſtory, and the converſation we have had about it, have afforded me a great degree of pleaſure; I am obliged to you for it: and I think that it has not been altogether a loſt opportunity.

Another time, when they were ſet, talking together, as virgins uſe to do, Knowledge ſays to the pilgrim, Well, Hephzibah, as you are fond of hearing ſtories, if you pleaſe I will tell you one. You are very obliging indeed, Mrs. Knowledge, replied Hephzibah; I ſhall be glad of the pleaſure of hearing it; your ſtories are always very inſtructing to me. Well then, for once, ſays Knowledge, I will tell you a marriage one, and ſee how you like it.

A certain great perſon having caſt his eyes upon one of a very low degree, inſtantaneouſly fixed his love upon her, and reſolved that ſhe ſhould be his bride;

bride; not that he ſaw any excellency in her more than he did in another; but this he was ſatisfied in, that ſhe was a virgin. Well, to make ſhort of the ſtory, he took her to wife, and, as he loved her dearly, endowed her with every thing that was proper in her ſtation; but, in proceſs of time, through a violent temptation ſhe met with, and the weakneſs of her ſex, ſhe revolted from him, and went about playing the harlot with every lover ſhe met with, and was altogether regardleſs of her lawful huſband; and thus ſhe did for a conſiderable time: but notwithſtanding ſhe had thus proſtituted herſelf, ſhe was not forgotten by her huſband; his love to her continued equally the ſame, and his heart was ſet upon her as much as ever; which, you will ſay, is a thing that is not common; but this was the caſe with him; for although ſhe had thus played the truant, and had ſo highly diſhonoured him, yet reſolved upon it he was, that at all events he would again have her home, let her rebellion or her condition be what it would. Accordingly he ſent a meſſenger after her, whom he knew to be one that would effectually do the buſineſs. Well, the meſſenger being ſent forth, was not long before he found her; but, oh! what a pickle was ſhe in! not fit, as it were, to have a finger laid upon her; her cloathing nothing but rags and tatters; no food to eat, nor one penny in her pocket to buy any: beſides, ſo filthy was ſhe, that it is admirable that even the meſſenger himſelf would take account of her; but notwithſtanding all this, as ſoon as he came to her, he received her with open arms, and brought her to

her

her Lord, who embraced her with the utmoſt joy and tenderneſs: and I am informed, and that by one whom I can believe, that he never in the leaſt upbraided her on account of her paſt conduct, but behaved to her as though ſhe had never done amiſs. What think you of ſuch a huſband as this, Hephzibah? You may well ſay ſuch a huſband, indeed, Mrs. Knowledge, replied Hephzibah; I believe there are but few ſuch to be found now-a-days; but pray, are you ſure that this was true? If it was, I think it is as full of amazement as the ſtory you told us the other day, when we ſat in the arbour. As to the truth of it, ſays Knowledge, I make no doubt, it being recorded by a very authentic hiſtorian. Well, ſays Hephzibah, it is an extraordinary relation indeed! But now we are together, I have ſomething upon my mind that I would communicate to you, which is this: Whereas I ſee that you are always employed, I am ſure it is a ſhame for me to be idle; and as it is now harveſt time, and the weather fine, I think it would not be amiſs if I go a gleaning; perhaps I may gather corn enough to ſupport me the greateſt part of the remainder of my journey; to this they readily conſented, and bid her do all that was in her heart to do.

Accordingly, the next morning, Hephzibah got up very early, took her bag with her, and away ſhe trudged, in order to find out a proper field to glean in, expecting to come back laden with wheat. The way that ſhe took was to the Weſtern part of the caſtle. After ſhe had wandered ſome time, ſhe eſpied a field, wherein ſhe thought ſhe would glean that day.

Well,

Well, when ſhe came into the field, who ſhould ſhe meet but the proprietor thereof? of whom ſhe craved leave to glean: whereupon he aſked her who ſhe was, and from whence ſhe came, and whither bound after harveſt was over. To which queſtions ſhe gave him direct anſwers. But the man at firſt ſpoke to her roughly, and told her, that now-a-days there were many ſervants that run away from their maſters; and farther told her, that ſhe might as well have kept at home, as to take the way ſhe was now in: however, ſays he, as you are a ſtranger, you may glean to-day; but, firſt of all, you muſt obſerve to do all that I or the reapers ſhall order you. You muſt make bands for the ſheaves, you muſt bind the ſheaves, and you muſt lay them together, and put them in ſhocks, in order to preſerve them from rain, ſhould any fall; and the reſt of your time you may glean for yourſelf.

Hearing this, ſomewhat diſheartened poor Hephzibah; but, however, not being willing to return empty handed, ſhe thought that ſhe would do the beſt ſhe could. Accordingly, to work ſhe went, and enough of it ſhe had, the reapers continually crying out to her for bands, and, Come and bind theſe ſheaves. If at any time ſhe ſtood ſtill, the maſter would order her to lay theſe ſheaves together; ſo that, poor heart, between one thing and another, not a grain of corn could ſhe get for herſelf, neither did they give her a morſel of bread, nor any refreſhment; and glad was ſhe when this day was over; for, inſtead of returning laden with corn, ſhe went back to the caſtle thoroughly fatigued, and with a

heavy

heavy heart. The virgins ſeeing her in this tired condition, gave her ſomething for her refreſhment; and being a little recovered, ſhe told them what ſort of a man ſhe had met with, and how ſhe had been uſed by him and his reapers. Oh, ſay they, we know him very well; his name is Morality, and a hard maſter he is. Some, indeed, boaſt of him very much, eſpecially his reapers; but, for our part, we can ſee no great reaſon for it. Reaſon or not reaſon, ſays Hephzibah, this I know, that I am come home empty handed, and well tired; and glad ſhould I be to be in my apartment, to get ſome reſt: perhaps to-morrow I may have better ſucceſs.

Well, on the morrow Hephzibah got up very early in the morning, and finding herſelf refreſhed, ſhe made her rout towards the north; and as fair weather comes out of the north, ſhe knew not but that ſhe might have a ſucceſsful day.

After travelling ſome time, ſhe got into a field where ſhe again met with the ſteward thereof, of whom ſhe aſked leave to glean; and he, on the ſame conditions as the other inſiſted on, granted her permiſſion. This did not very well pleaſe the pilgrim; but however ſhe was willing to do the beſt ſhe could; and ſo to work ſhe went. She had not long been in the field, before ſhe obſerved that the reapers converſation was chiefly concerning Nomi; and of almoſt every ſentence, Nomi was either the beginning or end. Say they, Nomi does this, and Nomi will have it ſo, and if you do not do ſo, Nomi will be diſpleaſed; but in ſo doing, you may expect to gain favour from Nomi, and ſo on. Poor Hephzibah

hearing ſo much of this language: began to caſt in her mind what company ſhe was got into, and in whoſe field ſhe was; but recollecting her former taſk-maſter, ſhe thought, Surely this field belongs to him; whereupon ſhe began to wiſh herſelf out of it; and thought to herſelf that ſhe had rather be in the field that ſhe had been in the day before, than in this; beſides, thought ſhe, ſhould Nomi come into the field, and find me here, what will be the conſequence? 'tis a query if he will not ſieze me, and carry me back whence I came? I'll e'en get away as ſoon as I can, leſt this ſhould be the caſe. Accordingly, about the middle of the day, an opportunity offering, ſhe got to the entrance of the field; and glad was ſhe when ſhe got without the gate: and although I was ſorry to obſerve her in ſuch a fright, yet I could not help ſmiling to ſee how ſhe tucked up her petticoats, and ran for it, even as though ſhe had eſcaped from a den of leopards, or was purſued by a ravenous bear; and I don't remember that ſhe ſlackened her pace till ſhe came to the caſtle. The porter ſeeing her come back in this precipitate manner, ſaid to her, What is the matter, Hephzibah? To which ſhe only ſaid, Oh! Sir, and immediately fainted with fatigue; which being perceived by him, he caught her in his arms, and carried her into the caſtle, and gave the virgins charge concerning her, who all did their utmoſt to bring her to herſelf again, and gave her a reſtorative medicine, which revived her a good deal; afterwards ſhe was carried to the chamber where ſhe had lodged, and having taken a nap, ſhe began to be in ſpirits, ſo came down into

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the family again. The virgins having complimented her upon her recovery, aſked her the reaſon of this diſaſter. Accordingly ſhe told them the whole affair, and what ſort of a man the ſteward was, and how he behaved towards her. Oh! ſay they, we know him alſo, his name is Legaliſt, he is couſin-german to your old maſter, Nomi, and we congratulate you, that you tarried no longer in his field; but, come, don't be diſcouraged, another day, you may meet with better ſucceſs, and ſo make amends for the loſs of theſe two.

After this diſcocrſe was ended, they ſaid to her, Come, Hephzibah, if you pleaſe we will take a walk in the garden; after this fatigue it may be refreſhing to you, and perhaps we may find ſomething or other that may afford you a pleaſant and profitable amuſement.

Accordingly they went into the garden, and having walked about it ſome time, at length they came to a bed of roſes, which being in full bloom, was very delightful to the eye; and it being towards the evening, they ſent forth a pleaſant flavour: with admiration ſhe ſaid to the virgins, I think that theſe roſes are a great rarity, ſeeing it is ſo late in the year. Theſe roſes, replied they, are not common ones, they are of the Sharon kind, and are not to be found in every place, neither do they bloſſom as others do, for a month and no more; for here are bloſſoms, more or leſs, every month in the year; likewiſe they are preferable in their uſefulneſs. Other roſes are uſeful in phyſic, and various caſes, in which theſe are not inferior to them, but rather excel: but then theſe

roſes have one quality which others have not, that is, if a perſon ſhould be ſtung by a ſerpent, or bit by an adder, which you know are dangerous caſes, the application of theſe roſes to the part, is a ſovereign and never failing cure. This is excellent indeed, ſays the pilgrim: may I not pick one of them? Yes, and welcome, replied they.

As they were returning out of the garden, Hephzibah obſerved the gardener cutting off the ſuperfluous branches from a vine, which grew againſt the caſtle wall: upon which, ſhe ſaid to the virgins, Is it not a great pity to cut thoſe branches off? would they not bear fruit another year? One of the virgins, whoſe name was Diſcretion, ſaid to her, There are two reaſons why they are cut off; one is, that by ſo doing, the grapes are better, and ſooner ripened by the rays of the ſun: and the other reaſon is, that the juices that would go to them, if they were left on, may be nouriſhing to the cluſter: and I might add a third, *viz.* were thoſe branches, which are only ſuperfluous, ſuffered to continue, they might prove prejudicial to the vine itſelf. Your reaſons, ſays Hephzibah, are very juſt; Mr. Enlightener's gardener told me that I was a young gardener, and you may as well ſay that I have but little underſtanding in vine-dreſſing. But, pray, what is the reaſon why all that blood is put to the root of the vine? is that of any uſe? To which the virgins replied, This blood is of ſingular uſe to the vine, and the tender grapes thereof; to the vine it affords ſtrength, and to the grapes nouriſhment; by which you may ſee that it is far from being uſeleſs. If that be the caſe,

caſe, ſaid Hephzibah, I have no more to ſay; but I think, was I to continue here long, I ſhould be a better proficient in theſe things than I now am.

The remaining part of the evening being ſpent in a profitable manner, the pilgrim retired to her lodging, and in the morning got up as before, being willing to try what ſucceſs ſhe could meet with that day; accordingly ſhe ſet her face towards the eaſtern part of the caſtle, with a view to try what that part of the country would produce.

She had not travelled far, before ſhe came to a certain field, and the ſteward thereof ſtanding at the gate, invited her into it, and offered her all the conveniences that ſhe could deſire, only upon condition of her performing ſuch and ſuch things. Well, thought Hephzibah, I hope I ſhall get ſomething to-day; however, it promiſeth well; and ſo to work ſhe went with a good degree of ſpirits, and laboured away amain; but for want of judgment, ſhe gleaned darnel (of which there was much) with the wheat; and thus ſhe worked on, though ſometimes ſhe met with hindrances from the reapers, calling upon her to make bands, *&c.* Well, when ſhe had performed her day's work, and filled her bag, ſhe returned to the caſtle: the virgins ſeeing her thus laden, congratulated her upon her good ſucceſs; and ſhe ſeemed to be ſomewhat elated therewith. Come, Hephzibah, ſay they, as you have had ſuch ſucceſs today, let us thraſh out ſome of your corn; a little of it parched will be a good primitive diſh. This being done, and the corn parched, the virgins taſted thereof, but eat very little; though Hephzibah eat freely,

freely, and ſeemed to like the proviſions; but when ſhe came into her chamber, and there ſat a while, ſhe found it very uneaſy at her ſtomach, and it produced a ſickneſs, ſo that ſhe had but very little reſt that night; when the morning came, ſhe attempted to get up as before, to go a gleaning, but found that ſhe was not able; the virgins finding her to be in bed longer than uſual, one of them, whoſe name was True-love, came up to her, and ſeeing her in bed, aſked what ailed her. To which ſhe replied, Oh! Mrs. True-love, I am much indiſpoſed indeed! The other aſked, Where does your diſorder lie? Here it lies, ſays ſhe (pointing to her ſtomach), and I fear it is occaſioned by the parched corn I eat laſt night; what ſhall I do to have it removed? Come, come, ſays True-love, don't be diſcouraged; your caſe is not ſo deſperate but that you may have a cure; upon which ſhe made haſte, and brought her a potion of conſerve of roſes, of thoſe roſes that grew in the garden, which went down ſweetly: ſhe had not long taken this medicine, but it began to operate, and ſhe ſoon found herſelf better; and before night came, ſhe thought herſelf as well as ever, and concluded to go a gleaning the next day; but reſolved ſhe was, not to go into that field again. Upon communicating her thoughts to the virgins, they began to put her upon the trial; Hephzibah, ſay they, why will you not glean in Mr. Medley's field to-day? he is an honeſt man, and his ſteward uſed you kindly; do you think that you will meet with a better field to glean in than his? I don't diſlike the man, ſays ſhe, but this naſty darnel; I

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ſhan't ſoon forget how ſick I was laſt night. Well, ſay they, but can't you pick out the wheat, and leave the darnel behind? Some may do ſo, for ought I know, ſays the pilgrim, but for my part I have not ſo much ſkill, therefore I will leave it to thoſe that can; and as I have been weſt, north, and eaſt, I'll try to-morrow what the ſouth will afford me; and as to the man's goodneſs, I don't diſpute it; but this I am ſure of, I dont like his corn. When they ſaw how ſhe was inclined, they left her to her liberty, and wiſhed her good ſpeed.

The next morning, having had a good night, ſhe got up very early; and, as ſhe propoſed, to the ſouthern part ſhe went. She had not gone far, before ſhe was overtaken by a huſbandman, going to his field, who aſked her whither ſhe was going ſo early; which ſhe told him. He then aſked her whence ſhe came, and what was her name; and ſhe told him. He alſo aſked her where ſhe lodged, and whither ſhe was bound after harveſt was done; and ſhe told him. Well, ſays he, ſeeing this is the caſe, you ſhall be welcome to glean in my field, as long as there is a grain, and every thing that is neceſſary you ſhall be accommodated with, in order that you may not labour in vain; and ſo he conducted her into his field.

When he had brought her into it, he preſented her to his reapers, and gave them charge concerning her; and ſee, ſays he, that no one moleſt her, nor hinder her in her gleaning; alſo let her glean among the ſheaves, and do you let ſome fall on purpoſe for her; ſo that ſhe may not return at even without a

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ſufficiency; and at meal time, let her ſit down, and feed on your proviſion: I ſhall take care that you ſhall have enough; therefore don't you be ſparing to her: likewiſe, if need require, do you help to bear her burden, in order that ſhe be not over tired: ſee I have ordered you; to which they promiſed him all obedience.

Hephzibah meeting with this encouragement, ſets to gleaning with courage; and a pleaſant day ſhe had of it. The diſcourſe of the reapers being about the goodneſs of their maſter; what he had done for the poor, was continually doing for them, and what he deſigned to do for them at laſt, *&c.* They would alſo be frequently talking about Nomi, but in a quite different dialect from what ſhe had before heard Mr. Legality's ſervants. Theſe would be telling, that though Nomi was inexorable towards thoſe that are under him, yet he was a great friend to pilgrims, and the rules given by him were of great uſe to them. Theſe things put together, afforded Hephzibah a great degree of pleaſure. In ſhort, ſhe found herſelf to be in a good ſituation, and at night returned to the caſtle with her bag full of clean wheat, rejoicing in her good ſucceſs; and, with a degree of pleaſure, told it to the virgins, who congratulated her on account thereof. When ſhe had told them what ſort of a perſon ſhe had met with, and what favours ſhe had received from him, they ſaid that they knew him very well; his name, ſay they, is Boaz, one of our particular acquaintance; and a good man he is, and always ſows good corn, and takes care that no darnel be among it; alſo minds

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Hephzibah's return from Gleaning in Boaz's Field.


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that his reapers are good men; and if he finds any of them to be otherwiſe, he will caſhier them ſooner or later. He is alſo very kind to thoſe that glean in his field, and will not ſend them empty away, but filleth the hungry with good things; and this may truly be ſaid of him, that he has not his fellow in theſe parts; and we are glad that you were ſo happy as to meet with him. Nay, ſaid Hephzibah, it was he that met with me, otherwiſe I know not whither I ſhould have wandered; and I am ſure I have reaſon to ſay, that he is all that you have deſcribed him to be. But, come, let us have another primitive diſh to-night, and let what I have before gleaned go to them that like it: I think that we may eat of the corn that I have gleaned to-day, without fear of having our ſtomachs diſordered. Accordingly the diſh was prepared; and as they fed thereon, every one praiſed it: This is delicious, indeed! ſays one; Excellent food, ſays another; and, ſays the pilgrim, I think I never eat better in all my life! it quite revives my ſpirits, and is proviſion fit for a king's ſon; and I make no doubt but that I ſhall reſt well to-night. But what think ye my good friend told me? that I ſhould glean in his field as long as he had a grain. Did he ſo? ſay they; then it will be to your intereſt to abide by him. I hope I ſhall, ſaid ſhe; and am ſure I don't deſire to glean elſewhere.

When every one was retired to their ſeveral apartments, and Hephzibah to her's, ſhe was ſo filled with tranſport concerning her ſucceſs, that ſhe could not ſleep for a conſiderable time; but at length ſhe became compoſed, and in the morning got up as

before, and went to the field, and by it abode during harveſt.

Harveſt being ended, and the pilgrim having gathered a good crop, ſhe began to think of proſecuting her journey, leſt the winter ſhould come on, and ſhe be expoſed to the ſeverity thereof. Accordingly ſhe made known her intention to the virgins; and they being not willing to hinder her, told her, that when they had ſhewed her the rarities of the caſtle, *viz.* thoſe which ſhe had not already ſeen, ſhe might ſet forward as ſoon as ſhe pleaſed. Accordingly the next day they ſhewed her all thoſe things that pilgrims uſed to be ſhewn: they alſo took her to the top of the caſtle, from which they had an extenſive view of the country around them. From hence they ſhewed her the road in which ſhe was to go, which ſeemed to her a pleaſant one; and with a proſpective glaſs they ſhewed her where ſhe was to lodge next; it being a caſtle of greater magnitude than that ſhe was now in; the name of it was Strength; and, ſay they, by the time you come there, you will have made a good proficiency in your journey; and there you will be ſure to meet with ſuch entertainment as will be agreeable to you.

The next morning Hehpzibah gets up very early, got her things together, with her bag of wheat, took her leave of the Lord of the caſtle, returned him thanks for his kindneſs to her, and ſo ſet forward, the virgins bearing her company a little way forward on the road. But as the deareſt friends muſt part, ſo the time came that they muſt part alſo: but who can conceive the grief that it gave to

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Hephzibah? However, they returned to the caſtle, and the pilgrim went on her way, mourning as ſhe went: but by-and-by, being ſomewhat recovered, and the ſun ſhining pleaſantly upon her, ſhe went on very chearfully, and ſang the following recapitulatory ſong:

When I the hill of Trial did aſcend,
Kind Succour unto me was a great friend;
And when unto Strength-caſtle I did come,
There I was entertain'd, as though at home;
The Lord thereof to me was very kind,
And unto me his chamber he aſſign'd;
O, what a repaſt did I then partake!
And what an odour did his ſpices make!
His love to me was wonderful; and how
Could I refrain? for mine muſt alſo flow,
In point of gratitude, for all ſuch things,
The which alone is fit for queens and kings.
The virgins, my companions too,
What care of me they took! when I did go
A gleaning in the fields, where nought I got
But tired bones, for I ſome wheat had not.
How they did cheriſh me! and things moſt rare
They ſhewed me, within the garden fair.
The Roſe of Sharon, that delightful Roſe!
All others does excel, as I ſuppoſe.
The gard'ner pruning of the vine, likewiſe
A leſſon that will tend to make one wiſe;
Oh, may I not ſuch leſſons e'er deſpiſe!
Likewiſe the blood pour'd at the root o' th' tree,
Oh, what inſtruction it has been to me!

By eating Medley's corn how ſick I was!
But ſoon Relief did come, which mov'd the cauſe,
For leaving of his field who can blame me?
And looking out for one where I might be
With good bread-corn, and without darnel fed?
And this I found in Boaz field, delicious bread!
But don't forget the ſtories thou waſt told;
Sure pleaſant tales they are, for young or old.

And as from caſtle Strength I came,
To caſtle Strength I'll go;
I've corn enough me to ſuſtain;
What need I fear a foe.

Well, thus ſhe went on very chearfully for ſome time; and by and by ſhe came to an eminence, the name of which was Aſpiration. As ſhe was aſcending this hill, ſhe was overtaken by two, who by their dreſs ſeemed to be huſbandmen, their garb being very plain. When they came up to her, they addreſſed her in the following manner. Whither away ſo early in the morning, fellow-traveller? you walk rarely well, conſidering you have ſuch a luggage with you; ſhall either of us carry it for you? it may be ſome eaſe to you if you are going far. Poor Hephzibah thinking, by their looks, and the plainneſs of their habit, that they were honeſt fellows, began to be very free with them, and told them how ſhe had been entertained where ſhe came from; and what things ſhe had ſeen there; and how ſhe had been a gleaning: and what ſucceſs ſhe had in Boaz's field; and how kindly ſhe was treated by him, &c. As to my bag of corn, ſays ſhe, it is

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not ſo weighty but I can carry it myſelf, it being no incumbrance to me at all. But, ſays one of them, and did you glean in Boaz's field? Yes, that I did, ſays ſhe, and there it was that I got this bag of wheat, and good bread-corn it is. Oh, ſay they, we know Boaz very well, and a good man he is; there is not a better man to the poor in all our country; and we congratulate you that you met with ſuch a friend.

By this time they were got to the top of the eminence; and when they were come there, they told her that they were partners in a farm, that lay a little to the left; and if ſhe would go thither, and take a breakfaſt, ſhe ſhould be very welcome. To which ſhe objected, that it would be too far out of her way, ſeeing that ſhe had a great way to go that day. Oh! ſay they, it is not far; look to yonder grove, you may ſee the houſe; it will be but a very little about; and, when you have refreſhed yourſelf, we will bring you into your road again; or you may tarry till next morning, and then you will have the day before you; what ſay you? Will you go with us, or not? Theſe fair ſpeeches cauſed Hephzibah a little to heſitate; but conſidering that ſhe had proviſion enough about her, ſhe thanked them, and told them, that ſhe had much rather be excuſed, being deſirous to keep forward on her journey. This paſſed as they were deſcending the other ſide of the hill, and out of ſight of Strength caſtle. The name of the deſcent was Senſation.

Well, in this place (ſeeing that they could not prevail upon her to go with them), they violently laid hands upon her; robbed, her of her wheat, and

and went off in triumph: in vain was it for her to cry out for help in this forlorn place.

Poor Hephzibah, ſeeing herſelf thus deprived of her riches, lamented very ſorely; and as ſhe went down the hill, began to caſt in her mind who or what perſons theſe were that had thus robbed her: thought ſhe, Have I not ſeen one or both of them before now? Is there nothing in their features that I can remember? Have I not ſeen ſome of their complexion upon the road? Can I not remember a voice like theirs? Here ſhe recollected the caſt of the eye of one of them, and alſo his air when they went off with the booty; and it directly came into her mind, that the ſame was Mr. Pride; and that his accomplice was Mr. Self. Having thus apprehended who they were, how did ſhe reflect upon and condemn herſelf! Oh, Hephzibah! ſays ſhe, wilt thou never take warning? Wilt thou ever be thus free with ſtrangers thou meeteſt, without enquiring who or what they are? Haſt thou not ſuffered before for ſuch ſimplicity? Couldeſt thou not have remembered the pit that thou diſt fall into the other day, through thy fooliſhneſs? Doſt thou not remember the diſtreſs thou waſt then in? and couldeſt thou not have called to mind the events in Senſuality market? and couldeſt nor thou have recollected the kind cautions which have, time after time, been given thee? Oh, Hephzibah, Hephzibah! or, rather, Alien! I now ſee thy imbecility: fooliſh enough thou art; and now thou muſt ſuffer for it; now thou muſt know want; and who will pity thee? Truly thou deſerveſt no pity. To go back to the caſtle, I

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am aſhamed; what will the Lord thereof, and the virgins, ſay to me? Will they not, with a ſpurn, turn me out of doors? for well I deſerve it. But if thou deſigneſt to reach to the other caſtle to-night, forward thou muſt go, though thou mayeſt meet much trouble, and carry a hungry belly; and if nothing worſe befal thee, think that thou art not miſuſed.

By this time ſhe came to the bottom of the deſcent; which brought her near to a certain valley, through which ſhe was to paſs: and between the deſcent and this valley there ran a rivulet, through which ſhe was obliged to wade: the ſight of it put her to a ſtand: for the water of this brook was exceeding black, and very thick, and no bridge to paſs over upon. The name of the brook was Guilt.

Hephzibah finding that it was in vain to heſitate, goes down to the brink of it, and, after ſome heſitation, in ſhe ſteps. After ſhe had waded a little way, ſhe found the channel to be deeper than ſhe was aware of, and her footing very bad, by reaſon of many rough ſtones which the enemies of pilgrims had caſt into the brook, in order to obſtruct their paſſage, or, otherwiſe, to cauſe them to fall and periſh in this Stygian liquid. And I obſerved, that it cauſed poor Hephzibah to totter greatly.

Whilſt ſhe was in this danger, as an augmentation to her diſtreſs, who ſhould come up to the ſide of the river, but one Shame, whoſe reſidence was near thereto; and a bold-faced fellow he was, for it may be ſaid that his deportment well ſuits his name. This fellow, thus preſenting himſelf, began

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to caſt in her diſh former things, and particularly that which had lately happened to her; and now, ſays he, you will be loſt as ſure as you are there; the ſtream will certainly carry you away, or otherwiſe you will be choaked with the ſulphur thereof; and thus he went on perplexing her mind; ſo that, what with his harangue, the ſtones in the brook, the ſtench of the water, and the rapidity of the ſtream, ſhe was almoſt at her wits end; and what to do ſhe could not tell. For my part, by that time ſhe had gone a few ſteps farther, I thought that ſhe would have fallen; for ſhe began to ſtagger like a drunken man; and fall ſhe would indeed, had there not been a fir-tree on the other ſide, one of the branches of which ſhot itſelf over the brook, directly where ſhe was; on it ſhe laid hold, and by the help of it ſhe was brought through the remaining part of the brook; ſo ſhe got into the valley; and glad ſhe was that ſhe was got through this danger.

Being thus got into the valley, ſhe ſet forward, but in a very uncomfortable condition; and little comfort did this valley afford her, it being covered with thick fogs and vapours, that came off from the brook, and by reaſon of which the road was exceeding bad; and, the air being thick, no ſun ſhone upon her; and through the dark air, and the thickneſs of the fog, ſhe could ſee but a very little way before her; ſo that, it may be ſuppoſed, ſhe was in a poor ſituation; and what was a further addition to her diſtreſs, there came a viſible and total eclipſe of the ſun; which ſhe, being no aſtronomer, was not aware of, and by and by it became ſo dark, that ſhe could

could not ſee her hand before her; and not only ſo, but the wind aroſe, and beat againſt her in a violent manner, ſo that ſhe could ſcarcely keep her ſtanding; and when ſhe was near the middle of the valley, there came a ſudden guſt of wind, which whirled her quite round; ſo that ſhe knew not whether ſhe was going forward or backward: but, however, ſhe concluded it was the latter: and what will become of me now! thought ſhe; ſhould I keep the direct path, I ſhall be driven into that filthy brook, and there be ſmothered; and ſhould I wander out of the path, the conſequence may be altogether as fatal. Oh! thought ſhe, that my caſe was as when I was at yonder caſtle; but now I ſee not any hope of getting out of this valley, or reaching the caſtle where I ſo much expected to lodge to-night. In this melancholy ſtate ſhe went on, and, it being ſo very dark, ſometimes ſhe would be up to her knees in a ſlough, at other times ready to be buried in a quickſand; the wind ſtill beating in her face, which, had ſhe conſidered, ſhe might have been well aſſured that ſhe was going forward; the wind ſtill continuing in the ſame point. About this time was the middle of the eclipſe, and exceeding dark it was: but, however, by and by ſhe began to find better footing; whereupon I heard her utter the following words, part of them in a mournful accent, and part with an air that diſcovered hope:

Why art thou thus caſt down, my ſoul?
Why thus diſquieted in me?
Hope thou in him, who is thy all,
Who did from Nomi ſet thee free.

Though now the ſun eclipſed be,
And darkneſs o'er my path is ſpread,
Yet by and by I light may ſee,
And ſilver beams ſhine round my head

In this ſhe was not miſtaken; for ſoon after light began to appear; ſo that ſhe could again ſee her path, and in a ſhort time got to the end of the valley, and finding no river there, ſhe concluded that ſhe was right, and her fears were diſſipated, concerning her going back, and periſhing in the brook. In this valley there is not a flower to be ſeen; nor ſo much as the chirping of a bird to be heard, and at the beſt of times exceeding cold, by reaſon of the fogs and vapours before mentioned. The name of it is the Valley of Darkneſs, or the Dark Valley.

And now the Pilgrim's road led her over a certain riſing ground, where ſhe had a tolerable good path; and when ſhe came to the top of it, the ſun ſhone upon her, which was very refreſhing to her, and cauſed her almoſt to forget her late toil. The name of this plot of ground was Truſt.

When ſhe had got to the further ſide of this plot, ſhe came to another valley, the name of which was Contrition; and in this valley ſhe met with almoſt as much difficulty as ſhe had in the other, but of a different nature: in the other ſhe walked through darkneſs, but in this ſhe had light throughout; though it muſt be obſerved, that in this (except here and there a place) the path was exceeding narrow, having a deep and wide ditch caſt up on each ſide of it, and each ditch filled with mud and water; however, the path was good.

Well,

Well, ſhe had not long been in it, but ſhe found that ſhe was obliged to look well to her ſteps, leſt ſhe ſhould fall into one or other of theſe ditches; and I obſerved, that ſhe ſeemed to walk very warily.

But ſhe had not walked far in this valley, before I obſerved two ruffians, ſhewing themſelves on the other ſide of the bank of one of the ditches. Whether Hephzibah had any apprehenſions of danger from them or not, or whether ſhe took any notice of them, I will not ſay; but, however, ſhe kept on, as though ſhe, had not ſeen them. After they had walked along-ſide of her ſome time, they began to caſt darts at her, by which ſhe was much annoyed; but I obſerved, that her ſhield was now of great uſe to her; and, indeed, in the general, ſhe uſed it very well; and well it was for her that ſhe had it, otherwiſe the darts might have been fatal to her; but notwithſtanding all her care, ſome wounds ſhe received from them, which proved very afflicting to her; the darts ſticking in her ſo faſt, that ſhe could not get them out, which cauſed her to groan heavily. Theſe incendiaries (as I was informed by Mr. Intelligence, who was ſtill with me), were of the number of thoſe that had engaged themſelves to Abaddon, to bring back this poor pilgrim; and I am apprehenſive they were the two brethren, Hategood and Lettgood. However that be, ſure I am that Hephzibah was much diſtreſſed by them.

But, after a while, ſhe met with a ceſſation of arms, not by the conſent of the enemy; no, for they would willingly have continued their attack, having ſtore of ammunition, and alſo untired with

uſing of it; but it was ſo, that at the time when they threw their darts thickeſt at her, and ſhe began to faint, through the wounds which ſhe had received, ſhe came to a much wider road, and conſequently the ditches extended more to the right and left, ſo that the darts could not reach her; and now all that thoſe villains could do, was to taunt and jeer at her; and a woeful noiſe they made; but this did but little diſturb the pilgrim, ſeeing that ſhe was out of their reach. All her concern now was, about getting the darts out, which ſhe had received from them, and which ſtuck ſo faſt in her; but ſhe found all her efforts to that end utterly abortive; and the venom of the darts was of ſuch a nature, that it very much affected the vitals; and conſequently the longer they remained in, the more miſchief they could do; which ſhe experimentally found; for ſhe had not walked far before ſhe found her ſpirits begin to ſink, and at times a miſt before her eyes, which cauſed her to reel to and fro, as though ſhe had been drunk, which her enemies perceiving, though at a diſtance from her, greatly triumphed thereat, expecting that they had done her buſineſs; but as ſhe was thus grappling with her weakneſs, ſhe caſt her eyes upon a ſpring of water, which was near to the road-ſide, and being exceeding thirſty, as well as very faint, ſhe repaired to this ſpring, and drank of the water of it, which not only allayed her thirſt, but revived her ſpirits. Well, being thus refreſhed, ſhe again ſet forward, and kept on tolerably well, till ſhe came to the end of the valley; at which place ſhe was within ſight of the caſtle where ſhe was to lodge, the ſight of which

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gave her great pleaſure. But this caſtle ſtanding upon an eminence, as the other did, how ſhe ſhould do to aſcend to it, ſhe knew not, finding herſelf very weak. At this juncture, who ſhould come to meet her, but Mr. Doubtful, who greatly diſcouraged her from attempting to aſcend the hill. You ſee, ſays he, the hill is very ſteep, and alſo high: it is impoſſible for one in your weak condition to reach the top of it, and it is in vain for you to attempt it. This harangue of his greatly diſheartened the poor pilgrim, and the more ſo, becauſe ſhe knew her own weakneſs; but, however, thought ſhe, if I attempt to aſcend the hill, I can but drop, and if I tarry here, night will overtake me, and the conſequence may be far worſe; ſo that I think, upon the whole, it will be much ſafer for me, if I get but a little way up the hill, than to lay here, where I may poſſibly be expoſed to the greateſt danger: I will even try to go as far as I can.

Well, onward ſhe goes; but, it may be ſuppoſed, in a very feeble manner; and, had it not been that Mr. Succour, who was a great friend to pilgrims, and one that had formerly aſſiſted her; I ſay, had it not been that he, coming this way, lent her an aſſiſting hand, for aught I know, ſhe muſt have lain upon the hill all night; for I obſerved that ſhe had not power to ſtep one foot farther, though ſhe had made but little progreſs up the aſcent.

But in the interim Mr. Succour came up to her, who knew her right well, and ſeeing her in this ſituation, was filled with compaſſion towards her; and, after he had tenderly embraced her, he gave her

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ſuch aſſiſtance, that ſhe ſoon arrived at the top of this eminence, and left her not till he had brought her to the caſtle-gate; where finding the porter in his poſt (who was alſo Lord of this caſtle) he recommended her to his care; who with the greateſt readineſs and tenderneſs, took charge of her, and brought her into the caſtle.

Now it muſt be noted that the Lord of this caſtle was an excellent ſurgeon, and alſo a well experienced phyſician; and ſeeing the pilgrim in this diſtreſs, his firſt care was to give her relief. Accordingly he, with proper attendants, takes her into his ſurgery, and having given her ſomething, in order to keep up her ſpirits, he extracted the darts, and that with the utmoſt caution; and, to prevent the effuſion of blood, he applied a ſovereign ſalve, which prevented any further diſaſter. After this he, with the virgins of the family, conducted her to his apartment, where ſhe lay on his own bed, and where ſhe had a comfortable night, two of the virgins ſitting by her, one of them named Hope, and the other Patience.

When ſhe awaked in the morning, ſhe found herſelf greatly refreſhed, and ſcarcely perceived any of her wounds, whereupon ſhe broke out in another ſong, by way of recapitulation; being a ſummary of paſt favours, tribulations, deliverances out of them, thankfulneſs for the ſame, and hope of perſeverance to the end.

Whilſt Hephzibah was ſinging this ſong, one of the virgins, whoſe name was Grace, came up to her chamber to ſee how ſhe did; and hearing her thus employed,

employed, waited at the door till her ſong was ended; which being done; ſhe went into the room where ſhe lay, and finding her ſtirring, aſked her how ſhe did, and what ſort of a night ſhe had? To which ſhe replied, Never better in all my life; and I think, when I am dreſſed, to ſet forward on my journey. But, ſaid Grace, you will ſtay and have ſome refreſhment before you go; will you not? As to that, ſays Hephzibah, I think that I have but little need, inaſmuch as I had ſuch refreſhment laſt night. When ſhe came down into the family, they complimented her upon her recovery; and ſhe thanked them for their care of her, and then told them her deſign of going forward on her journey; but they conſtrained her to tarry with them, at leaſt a day or two, till ſhe was perfectly recovered, and that they might ſhew her the rarities of the caſtle, and the adjacent places; to which ſhe conſented, being willing to get what inſtruction ſhe could in the way.

After breakfaſt, they took her into the garden, which was a delightful one, being not only beautified with pleaſant walks, ever-greens, and flowering ſhrubs, but alſo enriched with delicious fruits of various ſorts: but the chief fruits that Hephzibah took a liking to, were the apples that grew there, which were of the ſame kind, and came from the ſame ſtock as thoſe ſhe had eat at the Enlightener's; alſo ſhe had a great likeing to the grapes which hung in cluſters upon a vine that grew againſt the caſtle-wall; and delicious grapes they were, being of the Eſhcol kind. After this they ſhewed her the buildings of the caſtle, which was very magnificient,

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it being fortified with ſtrong battlements, ſupported with buttreſſes, and an impregnable wall; and they told her, that although many enemies had attacked it, yet they could never prevail againſt it, any farther than once to make a breach in the out-works of it: the caſtle was alſo adorned with lofty towers, and grand and beautiful turrets, very ſtriking to the eyes of the beholder, and very admirable to the pilgrim.

Whilſt they ſat at dinner, a great knocking was heard at the caſtle-gate, and the virgins looking one upon another, aſked the Lord of the caſtle (who always dined with them) what that violent knocking could mean? Upon which he aroſe from the table, and went up into the lodge over the gate, and looking out of the window, aſked, Who's there? Upon which a perſon, in gay cloathing, preſented himſelf to him, and ſaid, It is I. What would you have? ſays the Lord of the caſtle: Entrance into this place, replies the other. From whence come you? ſays the Lord. From the town of Morality, anſwers he. Who directed you hither? ſays the Lord. Mr. Humanity, replied he. What is your name? ſays the Lord. He replied, My name is Feignwell. Where are your credentials? ſays the Lord. Here they are in this bundle, anſwered the other. Upon which he opened his bundle, and behold! what ſhould his credentials be, but a whole heap of performances, which he preſented to the Lord of the caſtle? but, with their being long bundled together, they diffuſed ſuch an ill ſavour in his noſtrils, that he would not touch them: whereupon he told the man, that, notwithſtanding he was dreſſed in ſuch a flaſhy habit,

bit, unleſs he could bring better credentials than theſe, he ſhould not admit him into the caſtle: neither, ſays he, will your ſtormy knocking engage me to open the gate to you: whereupon he ſhut to the window, came again to the company, and told them the whole of the affair: the relation of which filled Hephzibah with admiration, that he ſhould refuſe one entrance into the caſtle, that knocked ſo vehemently, was dreſſed in fine apparel, and alſo brought ſomething with him as a recommendation, and yet received her, who had no power to knock, and had nothing to reccommend her, but the miſery ſhe was in.

After dinner, they walked again into the garden, and went and ſat in a pavilion, which ſtood upon an eminence, at the extreme part of the garden, from whence they had an extenſive proſpect of the fields around them; which afforded many pleaſant and delightful views: one of theſe was a beautiful flock of ſheep feeding in a pleaſant field, which was near to them; the ſhepherds, with their crooks in their hands, watching over the ſheep, and their dogs by them, ready at their ſervice, in order to fetch back ſuch ſheep as ſhould wander from their company; which many times is the caſe. This landſkip the pilgrim greatly admired, ſhe having ſomewhat of a rural taſte.

Whilſt ſhe was pleaſing herſelf with this proſpect, ſhe ſaw a ſhepherd bring into the field a ſheep upon his ſhoulder, that had ſtrayed away from her company, and which he found wandering alone upon a diſtant mountain. This prize gave the ſhepherd

and his company much delight, as we could eaſily perceive by their rejoicing; the ſheep alſo ſeemed to be well ſatisfied that ſhe was again in her own company.

Another event happened, which was very entertaining; it was this—As they looked on, they ſaw a ſheep ſeparate herſelf from the flock, and wandered away to a remote part of the field; which one of the ſhepherds eſpying (for they generally kept a good look-out) leſt ſhe ſhould ſtray out of the field, and ſo be expoſed to beaſts of prey, or any other danger, he gave his dog a ſignal to fetch her back again: no ſooner was the ſignal given by the ſhepherd, but the dog, with the utmoſt ſpeed, ran and laid hold of her, and never let her go, till he had brought her to his maſter; and I obſerved, that although the dog held faſt hold of her all the way, yet he never hurt her; not one of his teeth entered her ſkin. Theſe things were no novelty to the virgins, who had been uſed to them; but to Hephzibah they afforded much pleaſure, and ſhe thought her time not ill ſpent whilſt ſhe abode at this caſtle.

Having ſeen the above things, and ſat a while in the pavilion, chatting about them, the evening began to draw on; upon which they retired into the caſtle. But as they paſſed along the garden, Hephzibah could not keep her fingers off of the apples, they pleaſed her taſte ſo well; neither could ſhe paſs by the vine, without picking a bunch of grapes; which fruit was very reviving to her ſpirits, and alſo ſat eaſy upon her ſtomach. When they were come into the caſtle, they ſpent the remaining part of the evening

evening in profitable diſcourſe, the pilgrim telling the virgins her hiſtory, and they entertaining her with relating ſeveral remarkable events; amongſt which was the following one.

A certain great monarch, who was inveſted with an extenſive empire, and all of it at his own abſolute diſpoſal, having a ſubject, in whom he took great delight, he ſettled a principality upon him, in ſuch a manner as that he and his offspring were to enjoy it for ever, upon condition of keeping due allegiance to him; on failure of which, they were to be deprived of the whole, and ſuffer death for their rebellion. This donation, you will ſay, was a great thing, and held on eaſy terms. Well, he was put in poſſeſſion of this eſtate, which was a delightful one; being enriched with every thing that nature afforded; which he enjoyed without controul, ſaving the prohibition; and in the poſſeſſion of it he lived ſome time, I cannot juſtly ſay how long. However, in proceſs of time, through the inſtigation of a neighbouring prince, who envied his happineſs, he was prompted to break his allegiance to the monarch, without conſidering the conſequence thereof, and ſo made himſelf obnoxious to his diſpleaſure, and alſo to the penalty threatened in caſe of rebellion. But you muſt know, the eldeſt ſon of the monarch having a great regard for this perſon, even before he was put into poſſeſſion of the eſtate, and not being willing that he ſhould ſuffer death, offered himſelf as a victim for and on his account; which the monarch accepted, and accordingly inflicted death upon him, and ſaved the rebel from it.

But I have heard, ſays the virgin that told her the ſtory (whoſe name was Wiſdom), that the rebel, notwithſtanding this, was driven from his poſſeſſions; the offence was ſo heinous in the ſight of the monarch. And well he deſerved it, ſays Hephzibah, ſeeing he enjoyed it upon ſuch eaſy terms: but what an amazing thing it was, that the monarch's ſon, who was of ſuch high dignity, ſhould thus ſubſtitute himſelf in the place of the rebel! I think this ſtory is ſomething parallel with one that I was told at the caſtle, where I was laſt, concerning a creditor's ſon paying an immenſe ſum for a debtor; which ſtory ſhe told them. Aye, ſays Wiſdom, that ſtory we know right well, and can aver it to be true, as we can this which I have told you. Come, ſays ſhe, I will let you hear another, which is not much unlike it; it is this. A certain man, who was vaſtly rich, had two debtors; one of them he intruſted with a very great ſum; the other with leſs: but, however, ſo it was, that when the creditor came to reckon with them, he found that neither of them had ſo much as a mite to pay him; and this you will ſay was a bad caſe indeed. Now, you will aſk, what could theſe debtors think or expect, but to be caſt immediately into priſon? But inſtead of that, the creditor (ſeeing how matters were) freely forgave them both; and this, you will ſay, was an act of great clemency. Clemency, indeed! ſays the pilgrim; a thing much to be admired: and pray, what effects had this great kindneſs upon theſe debtors? ſurely it filled them with the utmoſt gratitude, did it not? Moſt certainly it did, replied Wiſdom, and particularly

larly he that owed the greateſt ſum. Aye, ſays the pilgrim, and I think that he who owed the leaſt ſum had equal reaſon to be grateful, inaſmuch as he was equally inſolvent with the other. Very true, replied Wiſdom, your obſervation is juſt. Now as I have told you the ſtory concerning the ſtrictneſs of the monarch towards his eldeſt ſon; and you before have heard the exactneſs of the father towards his ſon, who was ſurety for a debtor; if you pleaſe, I will tell you another, concerning the great clemency of a father towards his youngeſt ſon, and ſee if you like it. With all my heart, anſwers the pilgrim; your ſtories give me a deal of pleaſure. Well, ſays Wiſdom, the ſtory is this. A certain man had two ſons; and having great poſſeſſions, the youngeſt ſon requeſted of his father, that he might have that portion of goods that fell to his ſhare, given him in his poſſeſſion; being minded, I ſuppoſe, to ſet up for himſelf. Well, his father being not willing to baulk him, granted his requeſt, and the ſon took poſſeſſion of it; but, inſtead of improving his fortune, as we uſually call it, he turned out a great ſpendthrift, left his father, who dearly loved him, went into a diſtant countr,y joined himſelf with evil company, and in a riotous manner ſpent his ſubſtance. This being done, he had no more to ſpend, conſequently had nothing left to ſupport himſelf withal; and then, you know, want and penury neceſſarily follow. And vain it was for him to make his caſe known to thoſe, with and upon whom he had ſpent his ſubſtance. Well, he immediately found his neceſſities begin to grow upon him, and in a ſtarv-

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ing condition he was; for not one of his acquaintance gave him ſo much as a morſel to eat: ſo finding himſelf in this deplorable ſituation (in order that he might not ſtarve out-right), he went and joined himſelf to a citizen in that neighbourhood; under whom he thought to get his bread. But here he found himſelf greatly miſtaken; for although his maſter employed him about the moſt ſervile work, yet he afforded him not wherewithal to ſupply his wants; and this, you will ſay, was very hard. Finding himſelf in theſe deplorable circumſtances, and his wants encreaſing upon him, he began to caſt in his mind what he ſhould do, and found, that if he tarried where he was, he ſhould inevitably periſh; and to beg, no doubt, he was aſhamed: but bethinking himſelf of his father's houſe, and how many hired ſervants he kept, he thought within himſelf, that he would leave the country where he now was, and go and ſubmit himſelf to his father, and acknowledge his faults to him, and deſire of him to make him as one of his hired ſervants, who, he knew had bread enough, and to ſpare. Accordingly, he put his deſign into execution, and ſtraightway aroſe and went to his father. Now it might have been reaſonably expected that the father, inſtead of ſhewing him any favour, would, on account of his paſt conduct, have ſpurned him from his preſence, and not ſuffered him to ſet a foot within his doors: but this was not the caſe; no, for the father ſeeing the profligate coming towards his manſion-houſe, and knowing him to be his ſon, and ſeeing the deſpicable condition he was in, his heart

was

was filled with paternal affection for him; and his bowels yearning after him, he ran with the greateſt joy to meet him; and before his ſon had well time to acknowledge his faults, and to beg his father to take compaſſion upon him, the father, with the greateſt tenderneſs, and with a rapture of joy, caught him in his arms, notwithſtanding the pickle he was in, and tenderly embraced him, kiſſing him with the greateſt fervour; and, inſtead of upbraiding him on account of his paſt conduct, he took him home, and cloathed him with the beſt robe he had in his houſe, put a ring on his hand, and, as I am credibly informed, he made a great feaſt of the beſt proviſions he had, and alſo had a concert of muſic to entertain his friends withal, who came to rejoice with him, on account of the ſafe arrival of his ſon: and this, you will ſay, was a very extraordinary caſe. An extraordinary caſe, indeed! ſays Hephzibah, and well worth remarking; but pray, was this profligate's eldeſt brother living? Yes, yes, replied Wiſdom, he was living. And pray, ſays Hephzibah, did you hear how he behaved towards his extravagant brother? was he glad that he was come home? Why, I was informed, replied Wiſdom, that he was not very well pleaſed, and that he ſpake ſomewhat churliſh to his father, becauſe he made ſuch a to-do about his coming home; and alſo upbraided his father for not having done ſuch things for him, notwithſtanding he had always ſerved him. And pray, ſays Hephzibah, did you hear what anſwer his father made him? Why, replied Wiſdom, if I miſtake not, his father anſwered him very mildly, and told

told him, that all that he had was his; I think that he could deſire no more: and as to his brother, he told him, that it was but requiſite that he and his friends ſhould rejoice and be merry together, inaſmuch as he had been as it were loſt, but now he had received him ſafe and ſound. Well, ſays Hephzibah, this father was certainly one of a thouſand; nay, there is not one in the world to compare with him. I hope that this ſtory, with the others you have told me, will not be forgotten by me; they may be uſeful in time to come: but as it grows late, and as I purpoſe to ſet forward on my journey in the morning, if you pleaſe, I will retire to my apartment. Which ſhe accordingly did, had a comfortable night, and early in the morning ſhe aroſe, in order to proſecute her deſign.

When ſhe was come down into the family, ſhe found the virgins ready to attend her; and after compliments paſt, they told her, they would take her to the top of the caſtle, from whence ſhe might have a view of part of the road, and, by the way, ſee ſome of the rarities of the caſtle, which ſhe had not ſeen before: to which ſhe readily conſented.

When ſhe came to the top of the caſtle, from which there was an extenſive proſpect, they ſhewed her a delightful plain, that ſhe was to go over, and on which was exceeding good travelling; flocks of ſheep were feeding thereon; and alſo it was free from intricate roads, which might cauſe her to loſe her way: but, by reaſon of a thicket which grew on the other ſide, they could not ſhew her the place where ſhe was to lodge the next night. However, they told

told her, that when ſhe had accompliſhed that day's travel, ſhe would come to a lodge in the road, where ſhe would meet with good entertainment, and that at free coſt; the name of the lodge is Reſt, and the name of the owner of it is Peace; an hoſpitable perſon he is; he never thinks too much of what he does for pilgrims; as he well knows that they have nothing to ſupport themſelves withal, and are obliged to live upon charity.

As they deſcended from the top of the caſtle, ſhe was ſhewn ſeveral delightful apartments, which were richly furniſhed; and as every room is known by ſome particular name, ſo were theſe; all which were very pleaſant and delightful to Hephzibah.

When they were come down, and the pilgrim had partook of ſome refreſhment, which was ready provided for her, and they, by the Lord of the caſtle's orders, had preſented her with a cluſter of grapes, and a few of thoſe apples in which ſhe took ſuch delight; the uſual ceremonies paſt, ſhe took her leave of them, and ſet her face towards the plain.

Now I ſaw, that the plain ſhe walked on was a very pleaſant one; the herbage fertile, and flocks feeding thereon; and the ſhepherds all in their ſtations.

After ſhe had walked a conſiderable way, ſhe came up to a ſhepherd, who ſat near the way ſide, tuning his lyre; the ſound of which was very pleaſant to the pilgrim; whereupon ſhe ſang the following ſong in chorus with his lyre:

The wonders I have ſeen,
Wherever I have been,
Fill me with admiration:

My friends did not refuſe
Moſt kindly me to uſe,
As though to them relation.
What care the virgins took?
And what a gracious look
Their Lord vouchſaf'd to caſt on me!
With dainties very fine,
I there with them did dine.
But what diſtinction did I ſee,

Between me and the man?
But who with knocking can
Prevail for their admittance?
He brought with him great ſtore;
But I had nothing more
Than wounds! a wretched pittance!

I was admitted in,
As though I'd really been
Moſt worthy of his great regard:
But he with all he brought,
Tho' he was richly fraught,
Yet his requeſt would not be heard.

The vine againſt the wall,
And apple-trees ſo tall,
Delicious fruit to me did yield;
And pleaſant was the ſight:
It did me much delight
To ſee the things in yonder field.

When in pavilion ſat,
Oh, there how we did chat
O'er things ſo profitable!

The dog that fetch'd the ſheep,
And th' men that do them keep;
All of them tend to make me ſtable.

When on the caſtle I
This pleaſant plain did ſpy;
The chambers too, delightful were:
The virgins I did greet,
Their words to me were ſweet;
And now what cauſe have I to fear?

Since I now wander not,
But on the plain am got;
And in the road t' the lodge call'd Reſt:
Then onward let me go;
Let not my ſteps be ſlow,
And that I'm ſure for me is beſt.

When the ſong was ended, and ſhe had chatted a little while with the Shepherd, ſhe again put forward; and really ſhe walked very briſkly; but when ſhe came towards the farther ſide of the plain, and drew near to the thicket, the name of which was Vain-opinion, ſhe ſaw a man come out of it, and croſs the plain towards her; the ſight of this man put her to a ſtand, judging, by his countenance and dreſs, that he was a thief, and might probably be coming to rob her; upon which ſhe immediately drew her ſword; but, however, he came up to her, and at firſt put on a ſhew of gravity, and only aſked her whither ſhe was bound. To which ſhe anſwered, with an intrepid air, I am going to the Land of Light, holding her ſword ſtill in her

hand, and fixing her eyes ſteadily upon him. To the Land of Light, are you going? replied he; I acknowledge that is a goodly country; but I would not have you be miſtaken; if you keep on in this way, you will certainly find that you are in the wrong road thither; and inſtead of arriving at where you intend, you will only be brought into a maze, wherein you may loſe yourſelf. If you will hearken to me, I will put you in the right road. As to what you ſay, replied ſhe, you may as well hold your tongue; this is the way I am directed in; and not only ſo, but the map, which I have in my boſom, aſſureth me that I am right; and by it I ſhall abide, notwithſtanding any thing you ſay. At this he ſeemed to ſneer, and told her, that there was no credit to be given to either one or the other, both being mere deceptions, invented on purpoſe to miſlead her. If ſo, ſaid Hephzibah, I am in a bad caſe, indeed! and ſhe ſeemed a little to heſitate; which this ſtranger perceiving, he renewed his arguments with her: but upon recollecting what had been paſt, and how ſhe was drawn out of the road by Pride and Self, ſhe told him, that ſhe ſhould not hearken to him, but would keep on in the way ſhe was now in, leſt, ſays ſhe, I diſpleaſe my Lord Iſhi, and alſo come into danger myſelf: this cauſed him to laugh out-right, and with deriſion ſay, Lord Iſhi! who, or what is he? Who, or what is he? replied ſhe, with a degree of warmth, why, he is the Lord of the Land to which I am travelling, and there is none like him in all the earth. Ah, ſaid he, this is as great a deception as the other, if not greater; perhaps

perhaps you may get to the Land you mention, though it be a round-about way you are now in; but as to this Ishi, you talk of, I can assure you that he has no more power or authority there, than any other of the king's subjects; so what you say is a mere joke, and not to be regarded; and I am surprized that people can suffer themselves to be deluded in such a manner, especially such who are capable of reasoning; for were they only to exercise their reasoning faculties, they would see that what I say is true; and I can make it appear as plain as that two and three makes five. To which Hephzibah replied, And I can see as plain as one and one makes two, that you are a deceiver, and an enemy to my Lord Ishi, and to me; therefore I desire no more of your harangues: please to retire back to the thicket from whence you came; no doubt but you have companions enough there of your own stamp; but let me alone to prosecute my journey, in which I hope to persevere to the end. At this he again gave her a sneer, withdrew from her, and went to the place from whence he came: so the pilgrim went on her way, rejoicing that she had got rid of such a companion.

By this time she came to another thicket, which grew across the road, and into which she entered sword in hand, lest she should meet with any assault; being apprehensive that it was infested with thieves, it being a convenient harbour for them. The passage through this thicket was very narrow, and the road rough and slippery; so that what with the badness of the way, and the thorns and briars meeting

meeting croſs it, ſhe had very troubleſome walking; being obliged to look well to her ſteps, leſt ſhe ſhould receive a fall; and likewiſe to be careful to avoid the thorns, leſt ſhe ſhould be ſcratched by them, both which were very fatiguing to her; for when ſhe was endeavouring to avoid a thorn, or briar, ſhe would be ready to fall; and when ſhe was looking to her ſteps, a great chance but a briar would croſs her face, and ſhe receive hurt thereby; which diſcouraged her much: and ſhe began to think that what the man had ſaid to her was true, and that this was the maze he ſpoke of; but by-and-by ſhe came to the further ſide thereof, at which ſhe was glad, concluding that the worſt was paſt, though ſhe found herſelf much tired: but coming up to a ſpring of cryſtal water, which iſſued out of a rock near the road, ſhe went to it, and drank thereof, and alſo eat ſome of the grapes and apples that ſhe had given her at the caſtle, with which ſhe was again refreſhed, and went on her way very comfortably.

She had not travelled far, before ſhe came to a barren heath, over which ſhe was to walk, and on it very indifferent travelling ſhe had, the road being very rough, and full of ups and downs, which cauſed her ſometimes to be ready to faint; and there was not a ſpring of water to be ſeen; her grapes and apples alſo were entirely ſpent, ſo that, ſhe knew not what to do; however, ſhe made a ſhift to keep forwards, but a hard ſhift it was. At length ſhe thought that ſhe muſt be obliged to give up all pretences to go farther, ſeeing ſhe found herſelf ſo weak and faint. Whilſt ſhe was in this

ſituation

ſituation, an elderly perſon came to her, and appearing to pity her caſe, aſked her whither ſhe was bound, and how far ſhe deſigned to travel that day. She told him that ſhe was travelling towards the Land of Light, but to-night ſhe thought to have ſtopped at the lodge called Reſt, which, I ſuppoſe, ſaid ſhe, ſtands at the farther ſide of this heath, and I fear that I ſhall not be able to reach it to-night; and yet ſhould I be obliged to lie on this heath all the night, I know not what I may be expoſed to. What you ſay, replied he, is very true; and you may be aſſured that this heath is much infeſted with thieves, and beaſts of prey, ſo that your life may be endangered by one or both of them; but in order that you may eſcape ſuch danger, you will be welcome to lodge in my houſe, and in the morning take which way you think proper. Now ſhe, remembering paſt things, refuſed his propoſal, and told him that ſhe would endeavour, if poſſible, to reach the place ſhe ſpoke of. If you ſhould reach thither, ſaid he, which I think is altogether impoſſible for you to do, this I can aſſure you, that you will have but little comfort, for you will find no company there, but ſuch as are frenzy-headed, or lunaticks; and what pleaſure can there be with ſuch folks as they? but if you will be wiſe, and go with me, you will meet with ſuch company as will be diverting to you, and you ſhall be entertained with the beſt my houſe affords. And as to the land you talk of, that's a mere whim: you are travelling, let me tell you, in ſearch of a place you will never be able to find, ſeeing that there is not ſuch a one in all the earth.

No!

No! ſaid ſhe; I am very much miſtaken if there is not. Miſtaken! ſaid he, ſo you are, and whoever told you ſo are mere coxcombs; and I wonder that you would hearken to them: no men of ſenſe would; I am ſure that I would not. No! ſaid ſhe; you may do as you like; but, for my part, I will; for I firmly believe what has been ſaid to me concerning it; and though I am in an indifferent ſituation now, my caſe may be better again; and although you have repreſented the lodge in ſuch a light as you have, yet I do aſſure you, that I had much rather, if I cannot reach thither to-night, lie upon this heath, let the conſequence be what it will, than go to your houſe, let the company and entertainment there be never ſo good in your opinion: ſo forbear to uſe any farther arguments to perſuade me thereto.

When he found that he could not prevail upon her to go with him, he left her; and glad was ſhe when ſhe got rid of him: and I thought, if any thing, his talk did her rather more good than harm; for ſhe ſeemed to put forward again with freſh vigour: and before it was quite dark, ſhe arrived at the lodge, where ſhe found Mr. Peace at the door; who ſeeing her coming towards him, received her in a very hoſpitable manner, and gave her ſuch refreſhment as his houſe afforded; and ſuch company ſhe there had as was very pleaſant to her; which convinced her that what the man ſhe met on the heath ſaid to her was falſe.

After ſhe had taken ſome refreſhment, and was recovered from her fatigue, Mr. Peace came into the room,

room, where ſhe and the family were, and ſat with them, and began to enquire of the pilgrim concerning her travels; the hiſtory whereof ſhe told him, till ſhe came from the laſt place ſhe lodged at. Well, ſaid he, did you meet nothing remarkable in your way from that caſtle hither? Sir, replied ſhe, I had a very pleaſant walk over yonder plain, and there I met with a ſhepherd tuning his lyre in ſuch a delightful manner, that it almoſt charmed my heart to hear him; ſo that I could not forbear ſinging a ſong to the muſic he made. Well, ſaid he, and did you meet with nothing more upon the plain? Yes, replied ſhe, as I drew near the thicket, I ſaw a man come out of it, who croſſed the plain, and came directly to me: but as ſoon as I ſaw him, I drew my ſword, ſuſpecting that he was a thief, and that he was coming to do me an injury. Well, ſays Mr. Peace, and how did he behave when he came up to you? Did he offer any violence to you, or not? No, Sir, replied ſhe, he did not offer to lay hands upon me; but he would fain have had me forſake the way I was in, by telling me, that I was deluded, and that if I would hearken to him, he would put me in the right way, *&c.* he alſo made a mere ſcoff of my dear Lord ISHI, and told me that he was no more than any other of the king's ſubjects, which raiſed my indignation againſt him to a high degree; and I ſaw plainly that he was a deceiver, the which I told him, and bid him retire again to the thicket from whence he came; and accordingly he did, ſneering at me as he went away; but that I little regarded. Ah, ſays Mr. Peace, I know him right well; his

name is Deiſt, and the name of the thicket he came from is Vain-opinion; and a pernicious fellow he is, and a great enemy to pilgrims; few of them eſcape from being aſſaulted by him; and ſometimes he puts them hard to it, eſpecially if they have not the preſence of mind to handle their ſword; which if they do, and alſo keep a good eye upon him, they ſeldom receive much harm from him; and well it was for you that you took that method. Well, and how came you through the thicket? Did you meet with no aſſault there? No, replied ſhe; but the briars and thorns were very troubleſome, and a hard taſk I had to get through them; and the more ſo, by reaſon of the badneſs of the road, which proved very fatiguing to me; ſome ſcratches indeed I got, but that I did not ſo much regard, ſeeing I got through it in ſafety. It is well it was no worſe, ſays Mr. Peace; ſometimes, I aſſure you, pilgrims are hard put to it in that place. Did you not obſerve ſome turnings which led into the thicket, as you came along? I had ſo much to do, replied ſhe, to mind my way, that I looked about me but little; but I think, now you mention it, I remember ſomething of that ſort. You muſt know, ſaid he, there are many ill deſigning perſons who haunt that thicket; and many times they attack thoſe who are travelling through it, and either force or delude them into thoſe roads, and there rob them of all they can find about them; and, what is full as bad, they are ſo entangled with the briars and thorns, that they know not how to get from them; and ſometimes they are ſo long detained in that place,

that

that they are almoſt ſtarved, and their raiment ſadly rent with the thorns; ſo that when they come to my houſe, it would grieve you to ſee them: well it was for you, that this was not your caſe; and I think that you fared never the worſe for having ſuch troubleſome walking; for, generally ſpeaking, thoſe thieves make their excurſions when travelling is beſt. Well, ſays Hephzibah, I am glad that I came no worſe off; but, pray Sir, why is there not care taken to detect theſe villains? Might there not be methods made uſe of to apprehend them, and bring them to juſtice? As to that, replied he, there has been nothing wanting thas could be done. The king's meſſengers have been ſent after them times without number, but to little purpoſe. Sometimes, indeed, they drive them to corners, as we uſe to ſay; and ſome of them have been taken, tried, caſt, condemned, and executed; but as there were ſome of their race remaining, they have riſen up in their room, and have done as much miſchief as their fathers; and I think that the family of them encreaſeth apace; for, by all accounts, there were never more of them than there are now.

Well, what ſucceſs had you coming over the heath? I ſaw that you was pretty much tired. Did you meet with any moleſtation there? As you obſerved me to be very much tired, Sir, replied ſhe, ſo I really was; and, in fact, when I came about half way over the heath, I thought that I muſt be obliged to tarry there all night, ſo fatigued was I, that I was quite out of heart; at which time one of a grave countenance, and ſomewhat aged, came

up to me, and ſeemingly pitying my caſe, told me, that if I would go with him, I ſhould be welcome to what his houſe afforded, *&c.* For I had, upon his inquiry, told him whither I was bound, and where I deſigned to lodge that night; but upon my refuſing to go with him, he began to ſpeak very evilly of the gueſts which you entertained, repreſenting them as a parcel of lunaticks. And as to the Land of Light, he made a mere ſcoff of it, ſaying it was only a chimæra of the brain to imagine that there was ſuch a place; by which I preſently ſaw he was one that ſought my hurt; whereupon I told him that I would not go with him, if I was obliged to lie on the heath all the night. When he ſaw my reſolution, he caſt ſome of his jeers upon me, and went his way, and I came on mine; and I think his talk, bad as it was, was uſeful to me; for I ſeemed to have freſh ſtrength, and came on my way with more courage than I had done before. Aye! ſays Mr. Peace, did you meet with him? I know him alſo very well; his name is Atheiſt; but notwithſtanding his age, to ſay the beſt of him, he is a very fool; indeed he pretends to a deal of wiſdom, and he thinks that he has more than any of his neighbours; but after a little diſcourſe with him, you will ſoon find that what I ſaid is true; and although he is old and grey-headed, yet the fellow you met on the plain has twice the craft in him that he has; but let their craft be as great as it will, this you may be certain of, it will end at laſt in their confuſion: and I congratulate you that you ſo well eſcaped from them; for many pilgrims that have been too credu-

lous,

lous, have been much hurt by them, though they have eſcaped their hands at laſt.

Now it growing late, and the pilgrim being much tired with the fatigue ſhe had met with, ſhe was conducted to her lodging, where ſhe reſted very well; and in the morning, when ſhe awoke, ſhe found herſelf in freſh ſpirits, and ſo aroſe very early, in order to proſecute her journey: but before ſhe left the room, ſhe recounted the tranſactions of the paſt day, in the following words:

How pleaſant was my walk
O'er yonder ſpacious plain!
Delightful too, the ſhepherd's lyre,
Which tun'd with pleaſant ſtrain:

With it my voice I join'd,
Although in feeble lays;
For how can I forget to chaunt
Lord ISHI and his praiſe!

Deiſt the plain did croſs,
From thicket to me came;
Seeing thereof, I drew my ſword,
For which who can me blame?

When he to me did come,
On him I kept my eye,
Nor with the offers he did make
Would I at all comply.

But villain as he was,
For to degrade my Lord!
And to deſpiſe ſuch folks as he
Still may my heart accord.

When I through thicket walk'd,
A ſlipp'ry road I had;
And when from th' briars I did get,
Then was my heart full glad.

But, oh! the cryſtal ſpring
Refreſhing was to me,
And then I came upon the heath,
Where I freſh things did ſee.

When on the heath I came,
How tired was I there!
And there I met old Atheiſt too,
Who fain would me enſnare.

But hear him I would not,
Nor mind what he did ſay;
He finding that, did ſoon retire,
And I kept on my way.

And tho' fatigu'd I was,
Yet to this place I came,
Kind Mr. Peace did me receive;
I love him for the ſame.

Now forward I will go,
Towards the Land of Light;
Thanks to my hoſt will I return
For lodging here to-night.

What more will ſtill befall
To me, I cannot ſay;
I'll beg inſtruction of my hoſt,
And he'll direct my way.

After this ſhe went down ſtairs, where ſhe found every one of the family in their proper ſtations, and ready

ready to receive her, to whom ſhe told her deſign of going forward; upon which they got breakfaſt ready as ſoon as poſſible, in order that ſhe might not be hindered.

Whilſt they were at breakfaſt, Mr. Peace began to talk to her in the following manner.

Now, my daughter, ſays he, let me addreſs myſelf to you. By the account you have given us of your travels, you have been brought through many trials and afflictions, and have alſo been delivered from many enemies, who moleſted you on the road, and now are in ſafety in my houſe, and have as it were forgot what has been paſt: what I mean is, that you have ſo far forgot your former calamities, as that they do not diſcourage you in proſecuting your pilgrimage. But do not think, my dear, that your trials are at an end; no, they are not: but this you may fully depend upon, that when freſh troubles ariſe, and you are, as it were, driven to your wits end, ſome kind hand or other will come to your aſſiſtance, and work out deliverance for you. The next place you are to lodge in, is the houſe of one Mr. Sincerity; a very friendly perſon he is, and one that has a great regard for pilgrims; and by him you will be accomodated with all that is neceſſary for you. But a little before you come to his houſe, you will paſs through a town, or, for the largeneſs of it, rather a city, by ſome called Vanity; no doubt but you have heard of it, ſeeing its fame has ſpread much abroad; but for my part, I think that it might as well be called Forgetful, becauſe the air thereof has a tendency to cauſe pilgrims

grims to be unmindful of their way; and many times they are much retarded in their pilgrimage thereby, particularly if they ſhould miſs their way, and get into the High-ſtreet, called Vanity-ſtreet, a noted place for toy-ſhops; which ſort of traffick, you know, people of your profeſſion have no buſineſs with: but many times, through the artifice of the tradeſmen, and their own imbecility, they are prevailed upon to be trading with them; by which they always ſuffer great loſs; indeed, the trade of the whole town is of ſuch a pernicious nature, that it will be very dangerous for you to meddle with it; therefore I would have you to be very careful of what you do therein. Now, in order that you may eſcape from theſe things, when you come to enter the town, let your eye be upon the ſtreet right before you, which is called Self-denial: I own, it is ſomething difficult to paſs through, it being the narroweſt ſtreet in the whole town; and very poſſibly you may meet with ſome obſtructions as you paſs along: you know where ſtreets are narrow, they are apt to be blocked up by carriages, *&c.* and not only ſo, but the tradeſmen will be ſoliciting you to buy of their wares as you paſs by them, and be ready to pull you into their ſhops whether you will or no; but take heed, my daughter, that you conſent not, nor be enticed by them, for if you do, you will aſſuredly ſmart for it in the end; remember I have told you. And now, I will juſt give you a hint concerning the temper and manner of the inhabitants who live on each ſide of this ſtreet; they are for the moſt part, a very ſoothing, ſmooth tongued people,

people, and ſo, you know, more likely to deceive; when they preſs you to buy of their wares, and you object, that they are not fit for your uſe, perhaps you may think them too gaudy, and ſo not proper for a pilgrim, they will ſay, dear, I wonder you think ſo! I have ſold off of the ſame piece ſeveral times to pilgrims as they paſſed along! (and, by the by, I could wiſh that ſaying was not true) and, ſay they, if they can wear ſuch things, why may not you? the thing is very genteel, and innocent, as well as faſhionable; and as every body wears things of this ſort, who would be particular from their neighbours? no one loves to be pointed at. If you object to the price, and tell them that there are many in neceſſity that want your aſſiſtance, &c. they will preſently make a huſh of that, and ſay, that there are enough to provide for them without you; why ſhould you debar yourſelf of what you have a fancy for on their account? Come, ſays the chapman, I will cut it off, you muſt have it; I am certain you will like it, &c. But if you perſiſt in refuſing to buy their wares, their manner is to revile you, and to call you a particular ſelf-conceited fool, and ſay that you are more nice than wiſe; that you think yourſelf better than other folks, and are not fit to be in a common-wealth, &c. Some of them, perhaps, will hoot and caſt dirt at you, and uſe you with great incivilities; but do you regard none of theſe things; keep you on your way. And if any of them ſhould aſk you, though in the moſt civil manner, to come into their houſes, be ſure you do not conſent thereto, for it certainly will be to your hurt; the proviſion they will enter-

tain you with, being of ſuch a nature, that you may be ſurfeited thereby, and then you will not eaſily get a cure; for there is not a phyſician in the whole town, who has ſkill in ſuch a diſorder; neither do I know one perſon therein that is a true friend to pilgrims; therefore, my dear, beware what you do; ſee, I have cautioned you. This is a bad place indeed! ſays Hephzibah, but pray, Sir, is there no other way to go but only through this town? I think that I would travel ten miles about rather than go through it? This is the direct road, replied he, and you cannot poſſibly avoid it; your Lord ISHI himſelf paſſed through it in his way to the Land of Light, and met with great indignities, becauſe he would not purchaſe any of their wares; and thoſe who follow his example, and tread in his ſteps, muſt not expect to fare better than he did: but the leſs they regard the townſmen, the better will their paſſage be; and indeed ſome of them walk through tolerably. Well, ſaid Hephzibah, ſince my Lord ISHI has led the way, why ſhould I ſhrink from it; I will now ariſe and follow him, for I long to be with him. Upon which ſhe returned her acknowledgements to Mr. Peace, and the family, for all their kindneſs to her; and they wiſhing her good ſpeed, ſhe ſet forward on her journey.

Now I ſaw in my dream, that after ſhe departed from this lodge, ſhe went on her way very chearfully, having good travelling for a conſiderable way.

As ſhe thus proſecuted her journey, ſhe was overtaken by one of a briſk and lively countenance, and, by his dreſs, he appeared to Hephzibah to be a pilgrim.

pilgrim. As ſoon as he came up to her, he accoſted her in the following manner; Well overtaken, fellow-traveller; you ſeem to walk a good pace, conſidering your ſex; pray, how far do you intend to walk to-day? I ſhall be glad to bear you company, if you are going my road. Hephzibah ſeeing him in the aforeſaid dreſs, and judging him to be a pilgrim, ſaid to him, I ſhall be glad of your company, if you are going mine; two are better than one, and to have good company is better than to be alone; and if you can be content to walk my pace, I ſhall take it as a favour, as I have not had the pleaſure of a good companion hitherto; I am directed to lodge to-night at the houſe of one Mr. Sincerity, on the other ſide of the town called Vanity, where I expect good entertainment.

Stranger, Aye, do you ſo! then I find we are both going the ſame way. I have heard much talk of Mr. Sincerity, and have heard him much recommended; and although I love to be preſſing forward, yet as you are going thither, I will be content to bear you company, for I purpoſe to lodge there myſelf; but, pray, whither are you bound afterwards, if I may be ſo free?

Heph. The fartheſt ſtage I have to go, and the extent of my journey, is the Land of Light, where I long to arrive.

Stran. Better ſtill! that alſo is my deſired port; ſeeing this is the caſe, we may be helpful one to another on the road, and the time will ſeem to paſs away the better; although I long to be there, and might poſſibly walk faſter than you, by reaſon of my

ſex, yet I will ſo far deny myſelf, as to bear you company; perhaps we may have ſome diſcourſe upon the way, that will be profitable to each other.

This diſcourſe of the ſtranger made Hephzibah look as briſk as a bird, thinking that ſhe had met with a brave companion, and ſhe ſhould not be ſo forlorn as hitherto ſhe had been upon the road; and thereupon ſhe addreſſed him in the manner following.

Heph. I am glad with all my heart that I have met with ſuch a companion as you, ſeeing we are travelling the ſame road, bound to the ſame place, and you will condeſcend to walk my pace: that you may not be too much hindered by me, I will walk on as faſt as I poſſibly can; and glad I am that you mentioned having ſome profitable talk by the way, for that is what I delight in, and what I find very uſeful to me.

Stran. And glad am I that you are ſo diſpoſed, there being few in our days that are like minded; but, pray, what muſt be the ſubject for us to diſcourſe on? I ſhall be glad if we can fix on ſomething that may be entertaining.

Heph. In order that our diſcourſe may be the more profitable and better underſtood by each other, I think it will not be amiſs if each of us give a ſhort account of the place of our nativity, the motives why, and the manner how, we came out of it; alſo, it will not be amiſs if we relate ſome of the moſt remarkable events that we met with upon the road.

Stran. This method may not be altogether amiſs; but in ſo doing it will be long before we ſhall have

any

any talk of what is ſtill before us: however, as it is a method you approve of, let it be followed; but do you begin; I ſhall like to hear your account firſt.

Heph. That I will readily agree to.

Here ſhe related, in as brief a manner as ſhe could, the whole of her hiſtory; to which he gave diligent attention. And now, ſaid ſhe, I ſhall be glad to hear your account.

Stran. And were you a native of the country called *the Region of the Shadow of Death?*

Heph. Yes, that I was; and glad I am that I am delivered from it; for I am ſure, had I continued there, I ſhould have been a ſlave all the days of my life.

Stran. That alſo was my native country, there was I born, and there was I bred up; and glad am I alſo that I am come from it; for I am ſure that there is nothing to be got in it but age and old cloaths, as we uſe to ſay.

Heph. Well, ſo far we agree: but what was it that firſt induced you to leave it, and go on your pilgrimage?

Stran. You know that no reaſonable perſon is willing to live in ſlavery, but is deſirous of freeing himſelf from it at any rate; and oftentimes I had it in my mind to releaſe myſelf, but could not find an opportunity. Another thing which made me deſirous to get away, was, I found I was ſo involved in debt to Nomi, that I expected ever and anon to be caſt into priſon for the ſame; and you know he is ſuch an inexorable perſon, that he will ſhew no mercy, unleſs he is paid the utmoſt mite, and this,

you

you ſee, was enough to make one think of getting away.

Heph. Very true, it was ſo; but, pray, had you any other motives that cauſed you to think of coming this road?

Stran. Yes, yes, that I had.

Heph. Pray, what were they? if I may be ſo free.

Stran. Why, about that time I had a meſſenger came to me, who delivered me a roll, in which was ſummed up all the charges that Nomi had againſt me, which at firſt ſight made me ſhudder, ſeeing thereby that I was in a bad ſituation.

Heph. Well, and did you come away at the reception of this roll?

Stran. No, no; I continued there long after this; in which time I had demand upon demand of the payment of my debt; at laſt, fearing things would come to an extremity, I very fairly took to my heels, and was glad to get away with a whole ſkin.

Heph. Well, and what made you think of coming this road? Did any body direct you to, and put you in it? Or did you find it out of your own accord?

Stran. Why, I heard ſome whiſpering among my fellow ſlaves, concerning one (and I ſuppoſe you are the perſon) who had left her ſlavery, and was gone towards the Land of Light. Upon hearing of which I thought, why might not I do the ſame? I alſo thought that that country might be as free for one as another? and glad am I that I have the pleaſure to overtake you.

Heph. I ſuppoſe that I am the perſon you heard them ſpeak of. I apprehend that it was matter for them

them to talk of for a conſiderable time, was it not?

Stran. Talk of! aye, that it was; and not only ſo, but a great ſtir was made about it; and the prince Abaddon was ſo enraged, that he was reſolved to have you back again, dead or alive; and to that end he gave ſeveral of his moſt truſty ſervants a full commiſſion, and that under his broad ſeal, to accompliſh it.

Heph. Did he ſo! then I now ſee, that thoſe who moleſted me in my way, are ſome of the perſons he employed. I wiſh I may meet with no more of them, for I think ſome of them have played their part pretty well; and had I not had timely aſſiſtance, they would have gained their ends, and ſo have pleaſed their maſter that employed them. Well, but, pray, when you came away, did you come to the lodge of Reliance, or did you go ſome other way?

Stran. No, I did not come that way; I had heard of it, 'tis true, but I thought it would be rather too far about, therefore I made a nearer cut of it; for my buſineſs, you know, required haſte.

Heph. Very true; but, pray, what road did you take? and where did you firſt lodge?

Stran. Do you know Reformation-Lane?

Heph. Yes, very well.

Stran. Well, that was the road I came; you know a very good one it is; and it brought me to the houſe of one Mr. Morality, a goodly perſon; he has but few to equal him, I'll aſſure you: he entertained me very courteouſly, put money in my pocket to bear my charges upon the road; and when I came

I came away, he gave me this coat which I now wear; and he told me, that if I took care of it, and did not change it away for another, it would cauſe me to be accepted when I came to the Land of Light: and I think that I have kept it very well hitherto, don't you think I have?

Heph. Yes, truly, I think that you have huſbanded it very well; but I ſhould have been better pleaſed to hear you ſay that Lord ISHI had given it you; there would then have been greater probability of your gaining admittance; perhaps he may make ſome ſcruples about admitting you, upon that account; and ſhould he not accept of you at laſt, after all this travel, your labour will be all loſt, and you will ſtill be expoſed to the rage of Nomi; and that you know will be a bad caſe.

Stran. It would be ſo, but I am well ſatisfied of the contrary; for Mr. Morality is a very knowing man, and alſo very honeſt, and he told me that Lord ISHI did never caſt out or reject any that came to him in ſuch cloathing; and that this garment would certainly recommend me to his favour: and as long as I have it, what matter is it who gave it me?

Heph. I wiſh you may find it to be ſo; I am ſure that I ſhould rejoice at your acceptance: but pray did you come over the plain of Hope?

Stran. Yes, that I did, and a delightful walk I had of it; I have often wiſhed to be there again, for there was the beſt road, I think, that ever I met with.

Heph.

Heph. It is pleaſant walking there indeed, but to continue in one place, you know, is not the way to arrive at our journey's end: but, pray, did you meet with no moleſtation there? Did you meet with no one to interrupt you in the road?

Stran. None at all; 'tis true I met old Mr. Sagacity, who aſked me whither I was going that way. I told him, that I was going to take a walk, &c. and he, in reply, bid me take care what I did, &c.

Heph. I think you came bravely off; but, pray, did you call at the lodge at the top of the hill? Methinks I ſhould be glad to know how the good folks do there?

Stran. As I had day-light before me, I was willing to keep on my way; you know delays are dangerous.

Heph. They are ſo; but yet I ſhould be glad if you had called, it might not have been to your diſadvantage; for they are very good people, I aſſure you. But, pray, how came you on after you paſſed by the lodge? did you come through the town of Senſuality?

Stran. Yes, that I did; and a ſad place it is.

Heph. It is ſo; but how came you off in it? I am ſure I came off but poorly.

Stran. For my part, I came through it tolerably well, for I chanced to meet with one Mr. Bountiful, who was well reſpected in the town, and by his means I came along without moleſtation, and at his houſe I lodged all night; and in the morning he brought me forward on my way.

Heph. You were well off indeed! Pray, did you hear any thing of Mr. Watchful when you were there?

Stran. No, nothing at all.

Heph. I am ſure it would have gone ill with me, when I was in that town, had it not been for him. But how fared it with you in your next day's journey?

Stran. Very well, I think: I don't remember that I met with any interruption all the day.

Heph. I am ſure that I met with many trials between that town and the houſe of the Enlightener. But, pray, did you not croſs a lake that ran croſs the way, before you came to his houſe?

Stran. Croſs it? yes, yes, and that very well too; for there was a ferryman by the ſide of the lake, who took me into his boat, and he brought me over very ſafe.

Heph. Aye! he offered me his boat; but I rather choſe to wade it through, leſt he ſhould have deceived me; but I muſt confeſs I had a hard ſtruggle with the ſtream; I thought at one time I ſhould have been overwhelmed by it.

Stran. This makes the old ſaying good, that many are more nice than wiſe; he did very well by me; and therefore, as we uſe to ſay, I have reaſon to praiſe the bridge I came over.

Heph. Well, and did you call at the Enlightener's? But why ſhould I aſk that queſtion? I take it for granted that you did.

Stran. No;—I can't ſay that I did; for at that place alſo I had time before me, and therefore I was willing

willing to keep forward; and as I had money enough about me, you know that I was under no neceſſity of being chargeable to any body.

Heph. 'Twas happy for you that you were ſo well provided for; for my part, I had nothing wherewithall to ſupport me; therefore I was fain to live by charity. But, methinks, I ſhould have been glad had you only called there; I am ſure you would not have repented the loſs of a little time, had you ſeen the rarities that I did. Well, but how came you on from that place to Strength-caſtle? Did you meet with no oppoſition between thoſe places?

Stran. Not in the leaſt, as I remember: the hill I confeſs, made me breathe a little; but, however, I got up it pretty tolerably.

Heph. And was this your caſe? I am ſure it fared not ſo with me: for my part, I had trouble enough between thoſe places; and that you would ſay, was I to tell you all: and had I not had one to help me up the hill, I believe I ſhould never have reached the top of it; and glad was I when I came to the caſtle—You lodged there, did you not?

Stran. No, I did not; for it was late when I came to it, and finding the gate ſhut, I turned aſide to a lodge hard by, which is inhabited by one Mr. Meanwell, where I met with good entertainment; and I think that he was very moderate as to his bill; ſo that I had no reaſon at all to find fault.

Heph. I think fortune has favoured you very much, as we uſe to ſay. But how came you off between the two caſtles? ſurely you met with ſome obſtructions in that road; did you not?

Stran. Not any thing very material, I think.

Heph. No! What, not in coming over the hill, nor at the brook at the bottom of it, nor in neither of the valleys? Sure I have had worſe ſucceſs than any body! But did you not meet with two men in a plain dreſs upon the hill? I am ſure I did, and that to my ſorrow.

Stran. No; I met with no one to interrupt me. As to the brook you ſpeak of, I came through it almoſt dry-ſhod, and alſo came over the valleys very well: for what reaſon ſhould it be otherwiſe?

Heph. I have reaſon enough to think that it might have been otherwiſe; for I am ſure that upon that hill I was robbed of my wheat; and hard work had I to wade through the brook; and when in the dark valley, I thought I ſhould not have got out of it alive; and in the other I was hard put to it. Really I think my caſe is ſingular; but why ſhould I repine at it, or envy others for faring better than I, as long as I was brought through thoſe trials, and had great friendſhip ſhewed me by the good people in my way, and yet have hope, that I ſhall one day ſee the Land of Light? But, pray, did not you call at the hithermoſt caſtle neither?

Here he ſeemed to be at a ſtand; and, after ſome heſitation, he replied, Yes, I did knock at the gate.

Heph. What! and did you not go in?

Stran. No, I did not; the porter, or perſon that looked out of the window, for who he was I don't know, required me to produce ſuch things for my admittance as I had not, and therefore he would not open the gate; though I make no doubt but that what

what I produced was as valuable as what many others bring, that are admitted by him; but you know kiſſing goes by favour,

Heph. Why, it is a thing to be admired, that he did not grant you admittance: for my part, I had nothing but wretchedneſs to bring to him, and yet he took me in, healed my wounds, and entertained me exceeding well; and I doubt not but that you wanted ſome refreſhment at that time—pray, where did you go to get any? was there any other place nigh at hand?

Stran. Yes, yes, I did not want for refreſhment; for, not far diſtant from that caſtle, there was a houſe kept by one Mr. Do-well, by ſome called Do-much: to this houſe I went, was entertained with every thing my heart could wiſh for, and there I abode for two or three days, and might have tarried longer, but only I was willing to proſecute my journey.

The above account brought to Hephzibah's mind the man that knocked at the gate whilſt ſhe was at dinner at that caſtle; whereupon ſhe ſaid to him, Sir, if I may be ſo free, is not your name Feign-well?

Stran. Yes, that is my name; and I have no need to be aſhamed of it, either in town or country; for I aſſure you that I came of as creditable a family as any in all our parts; for my part I know not any better.

This cauſed Hephzibah to look a little cool upon him; but, however, as he had kept on the way, and was come thus far in it, ſhe was willing to entertain

tertain the beſt opinion ſhe could concerning him, and ſo proceeds to interrogate him farther.

Heph. Did you come from that place this morning?

Stran. Yes, that I did: you muſt know, that as I am deſirous to make the moſt of my time, and it being a fine morning, I got up, and ſet out very early; and a pleaſant walk I had of it; and you will ſay that I have walked well, otherwiſe I ſhould not have overtaken you ſo ſoon as I have.

Heph. Then you met with no obſtruction in your road to-day neither, did you?

Stran. No, not in the leaſt; I came on very well, and, as I before told you, had a very pleaſant walk.

Heph. I am ſure it fared not ſo with me; for I thought at one time that I muſt have lain upon the heath all night, beſides the obſtructions which I met with on the plain and in the thicket. But did you not meet ſomebody in the way, who would have enticed you to go with them? I am ſure that I did.

Stran. Nobody at all; perhaps as it was ſo early in the morning, they were not ſtirring.

Now I ſaw, that by this time they came to a road in which was but very indifferent walking, by reaſon that the ground was of a clay-like nature, which clogged their feet in ſuch a manner, as to cauſe them to walk heavily on; and very fatiguing it was to Hephzibah: but as to the ſtranger, he being of the maſculine gender, could better walk through it. And this road continued till they came to the town Forgetful; ſo that they had but little converſation in this part of the way, only about the badneſs of the road, *&c.*

Well,

Well, about the cloſe of the day, to the town they came, and went into it dirty as they were. At their firſt entrance (having beat off ſome of the dirt that ſtuck to their feet), the ſtranger aſked Hephzibah if ſhe knew the way through the town. To which ſhe replied, I have proper directions given me which ſtreet to paſs through, therefore I am not afraid of loſing my way; and if you will keep with me, I doubt not but that we may do very well: you know two are better in company than one alone; eſpecially in ſuch a place as this is, where, no doubt, we ſhall meet with ſome, if not much moleſtation. Well, to this he agreed, and on they went together, till they came to Self-denial-ſtreet, which was a very narrow one, and very difficult paſſing through it; it did not at all pleaſe Mr. Feignwell, he not liking to be ſqueezed and thronged in ſuch a manner as they now were, and were likely to be. But by and by they came to a ſtreet called Fair-ſtreet, bearing a little to the left-hand ſide of that they were in, but which looked as though it would bring them to one and the ſame place; partly as Cornhill and Threadneedle-ſtreet, in London, do, to bring a perſon from the Manſion-houſe to Aldgate, though one leads a quite different way from the other; which was the caſe here. But, however, Mr. Feignwell ſeeing it to be an open ſtreet, and better to walk in, told Hephzibah that he had an inclination to go that way, and that he would have her to do ſo likewiſe. In anſwer to which, ſhe told him that ſhe choſe not ſo to do; becauſe ſhe knew that the way ſhe was now in was right: but as to that, though it looked fair,

yet

yet ſhe knew not where it might lead her. Well, ſays he, you may do as you pleaſe, and may have occaſion to repent it; but, for my part, I don't chuſe to walk in a bad way, when I can have a good one; and I make no doubt but that I ſhall be at the houſe of Mr. Sincerity as ſoon as you, if I do go a little about; and, by the way, I think it better ſo to do, than walk through this naſty place: but if you will not go with me, and ſo walk in a different road, yet if we meet together at laſt, where will be the odds? Accordingly, he turned into Fair-ſtreet, and Hephzibah ſaw him no more.

Now I ſaw, that Hephzibah had not travelled far, after Feignwell left her, before the barkers, that ſtood at the ſhop-doors, began to call upon her to buy of their wares; one crying out, What d'ye buy, what d'ye buy, what d'ye buy? another ſaying, Choice and cheap, madam; and a third, Is there nothing here that will pleaſe you, madam? you will not be better uſed in any ſhop in town; and another would catch her by the apron, being ready, as it were, to drag her into his ſhop by force; ſo that, poor thing! what between thoſe importunate fellows, and the throng ſhe met in the ſtreet, ſhe had much ado to get along; but, however, ſhe paſſed by them all as well as ſhe could, though ſometimes ſhe would be ready to deal with them; and perhaps would, had ſhe not called to mind the advice Mr. Peace gave her.

When ſhe had paſſed this row of ſhops, and got a little clear of the crowd, one ſteps to her, and ſeemingly in a very ſympathizing manner, ſays to her,

You

You ſeem, madam, to be very much fatigued; I ſuppoſe you have travelled a great way to-day; and as I delight in being civil to ſtrangers, you ſhall be welcome to what my houſe affords; and if you think proper, as I have room enough, you will be welcome to tarry all night, and that at free coſt. To which ſhe replied, Sir, I thank you for your kind offer, but I purpoſe to lodge to-night at a friend's houſe, a little diſtance out of the town. Well, ſaid he, do as you pleaſe, as to that, but, however, come and take a little refreſhment with me; I don't doubt but I ſhall find ſomething that will ſuit your taſte. Sir, I am obliged to you, replied ſhe, but I think I had rather not; I chuſe to keep forward, becauſe night will ſoon come on. But conſider, ſaid he, you have yet a great way to go, before you will get through the town, which, perhaps, you may not be aware of; and, to tell you as a friend, you may not meet with ſuch another offer; therefore be adviſed by me, and when you have taken ſome refreſhment, you will be the better able to go the reſt of your way. With theſe flattering ſpeeches ſhe became inclined to go with him: but as ſhe turned about to follow him, her monitor ſtruck; which was a ſignal to her that it was dangerous for her ſo to do: whereupon ſhe told him that her mind was altered, and that ſhe choſe to keep forward on her way, leſt night ſhould overtake her: upon this ſhe parted from him, and went her way.

Now when ſhe had got to the end of Self-denial Street, ſhe came to a place where the Change was; where, as is uſual, was a great concourſe of people,

ſuch as merchants, factors, brokers, tradeſmen, &c. &c. met to do buſineſs; and this was the principal part of the town for trade. Here Hephzibah found it difficult to paſs along, becauſe of the crowd; the merchants alſo much intercepted her, by teazing her with their bills of exchange; and the brokers, by ſolliciting her to purchaſe lottery tickets, &c. ſo that, in fact, ſhe had hard work to get quit of them, or to paſs along at any rate.

As ſhe was thus preſſing forward, who ſhould eſpy her but Mrs. Luſt-of-the-eye, the milliner; who, with her partner, Mrs. Pride-of-life, and their aſſiſtant, Mr. Prim, the ſtay-maker, having joined ſtocks, were come in the way of trade to this town, and had taken a ſhop in this place, by the deſire, and under the inſpection of Mrs. Luſt-of-the-fleſh? When Mrs. Luſt-of-the-eye caſt her eyes upon Hephzibah, ſhe knew her to be an old acquaintance, and immediately ran out of the ſhop to meet her, and ſeemed to expreſs much joy and pleaſure that ſhe had the happineſs to ſee her in this place, and would needs have her go into the ſhop, and reſt herſelf. But I obſerved, that at firſt Hephzibah ſeemed to look ſhy upon her, and anſwered her very coolly: I don't remember that ſhe thanked her for her offer, but ſaid, I had much rather keep on my way. However, the other, not ſeeming to mind that, renewed her ſollicitations, and preſſed her more earneſtly than at the firſt, telling her, that it would be unneighbourly if ſhe did not; and that ſhe did not want her to buy any thing of her; but as they had been old acquaintances, and had not ſeen

one

one another a good while, ſhe ſhould be glad of her company; and if ſhe tarried in her ſhop a little, the throng would be partly over, and ſhe might paſs through more eaſily. With theſe, and many ſuch like flattering ſpeeches, ſhe prevailed upon Hephzibah to go in with her; but ſhe had better gone many miles another way, as in the ſequel will appear.

As ſoon as ſhe came into the ſhop, the other two began to expreſs the utmoſt joy in ſeeing her; and paſſing many faſhionable compliments upon her, at length prevalied on her to take a ſeat; though I perceived it was not without ſome reluctance.

Well, when they had prevailed on her to ſit down with them, they began to enter into a long chat with her; as, how glad they were to ſee her; and how long it was ſince they ſaw her laſt; and then about the fineneſs of the weather; and marvelling how ſhe could hold out to travel as ſhe did; and aſking her how many miles ſhe had farther to go; then ſhewing her a piece of lace; one recommended it for its goodneſs and cheapneſs, and another for its beautifulneſs; and what a faſhionable head-dreſs this is! and how becoming ſuch a one was! and how convenient the polaneſe were, either for ſummer or winter! and this hat, and that bonnet, were of the neweſt taſte in vogue; and this negligee is à-la-mode: in ſhort, any nonſenſe, in order to paſs away her time. Now, in fact, Hephzibah began to be taken with theſe fooleries; and in a meaſure forgot how far ſhe had to go that night; but, upon recollection, ſhe told them, ſhe could not poſſibly

tarry any longer, if ſhe did, ſhe ſhould certainly be benighted. To which they replied, that, as to that, ſhe might uſe her pleaſure; but thought it would be full late for her to go much farther; and if ſhe choſe it, ſhe would be welcome to tarry with them all night, and take the morning for it. To which Hephzibah replied, I chuſe rather to go to the place where I deſigned; ſo I wiſh you all a good night.

But when ſhe came to the door, and looked into the ſtreet, there was ſuch a fog, that ſhe could hardly ſee any thing before her: upon which they again ſollicited her to be content to ſtay till the morning; telling her, that one night could not make much odds to her; upon which ſhe conſented, and tarried with them; but I think that ſhe had much better have lain in the ſtreet.

After this, they goſſiped away the time in an idle manner till night came; and having ſhut up their ſhop, they repaired to their lodging, and Hephzibah with them. Their lodging was at the ſign of the Peacock, an inn kept by Mrs. Civility; who had provided a ſupper for them, after a new taſte. And here they met with Mr. Preſumption, who behaved in a very polite and jocoſe manner to the ladies: and I obſerved that Hephzibah was very much taken with him; and I think, conſidering her ſex, ſhe drank rather too much of their liquor: for having not been uſed to it, her tongue began to run like a whip-ſaw; and ſhe quite forgot where Mr. Peace had directed her to lodge: but I remember, his telling her the name of the town, and why he ſo

called

called it; *viz.* becauſe the air of it was of ſuch a nature as to cauſe people to forget themſelves; but whether it was the air, or the liquor, or both together, I am ſure Hephzibah had forgot herſelf to a very bad purpoſe; but I chuſe not to expoſe her too far.

Bed-time being come, they were all four conducted into one room; where the two partners, Mrs. Luſt-of-the-eye and Mrs. Pride-of-life lay in one bed, and Mrs. Luſt-of-the fleſh and Hephzibah in another; where they ſlept all the night as ſound as bells.

In the morning, when they got up, Hephzibah was much in the ſame mood, and ſeemed to be very airy and gay, and not a word did I hear her ſpeak of going forward on her journey: whether the place ſhe lodged in had any effect upon her, is a query, the name of it being Airy-hill, and not wrongly ſo called, by reaſon of the keenneſs of the air thereabout.

After they had eat their breakfaſts (it being a ſhut-ſhop day), nothing would ſerve them, but they muſt be gadding about to ſee the rarities of the town, Mr. Preſumption bearing them company; and by way of irony it may be ſaid, a goodly company ſhe had got about her. But, however, ſhe ſeemed well pleaſed, and ſpent the day with them; and not only that day, but two or three more; for ſhe ſeemed as though ſhe deſigned this for her reſting place, as if ſhe had no thought of going farther; being entirely inſenſible that theſe her companions were ſuch as ſought her hurt, and had a commiſſion from their prince ſo to do; which was the real caſe:

and

and no ſtone did they leave unturned to fulfil their truſt.

Now I ſaw, that the laſt day they were thus gadding about together, and towards the cloſe of it, as they were croſſing Wild-ſtreet, Hephzibah chanced to ſtumble on a rough ſtone, which threw her down into Senſation-kennel; and in her fall broke both her legs, and alſo bruiſed her arms in ſuch a manner, that ſhe was not in the leaſt able to help herſelf; and well it was that ſhe did not fracture her ſkull. Upon this ſhe cried out bitterly for help; but her aſſociates, inſtead of aſſiſting her, immediately went their way, and left her to ſhift for herſelf, no doubt expecting that her buſineſs was done; and that there was at leaſt an end put to her going any farther on pilgrimage.

But oh! how did Hephzibah bewail her hard caſe, and condemn herſelf for being ſo fooliſh as to ſquander away her time in ſuch a manner as ſhe had done: in fact, it would have almoſt melted a heart of ſtone, to hear her complain of herſelf; words fail to declare one half of the bitter invectives which ſhe uttered in her own condemnation. But in vain was it for her to cry for help to them which paſſed by, of which there were many; for they, inſtead of aſſiſting her, rather gave her a ſneer, and ſo paſſed by on the other ſide of the way.

As ſhe thus lay in this great extremity, by chance there was one came by, who took compaſſion on her, and in a very tender manner took her up in his arms, and ſet her upon his own beaſt, which he had with him; and knowing her to be a pilgrim, he carried

Hephzibah's fall in Wild Street.


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her out of the town, and took her to the houſe of Mr. Sincerity; and having exquiſite ſkill in ſetting diſlocated or broken bones, he immediately ſet to work, and ſoon put Hephzibah's bones in order, and gave her proper medicines for chearing of her ſpirits, and for the prevention of a fever; and then gave her hoſt charge concerning her, telling him not to let her want any thing that was neceſſary for her, and that he would repay him all the coſt, and alſo make him ample amends for all the trouble he might have with her. Mr. Sincerity readily accepted of this charge, aſſuring him that he would do all in his power for her.

But oh! what tongue can expreſs, or who can poſſibly enumerate the tears of gratitude which flowed from the eyes of Hephzibah; with which, and a few broken accents, uttered from her heart, ſhe acknowledged the unſpeakable favour that had been done her. Love to her kind benefactor flowed ſo high, and broke out into ſuch a flame, that ſhe was almoſt overcome thereby; and I think I heard her ſay, that rivers of water could not quench it. After her pain was ſomewhat abated, recollecting the ſituation ſhe had lately been in, ſhe, with a degree of fervency, uttered the following hymn:

I'm always ſafe in ISHI's hand,
  Tho' troubles me beſet;
From which I never ſhall be free,
  Till in the Land of Light.

For foes within and foes without
  For ever ſeek my thrall;

But when unto that Land I come,
I ſhall be free from all.

And oh! how wondrous was the love
Of this kind man to me!
Who took compaſſion on a wretch—
Oh! let me ever be

Concern'd to bear him ſtill in mind,
And ne'er his love forget,
How he embrac'd me in his arms,
And on his beaſt me ſet.

Me, who had ſpent my time in vain,
And idled it away,
He brought unto this place, where I
Am healed without pay.

And now may I for ever be
More watchful leſt I fall:
My bones are ſet, I ſhall do well;
Thanks be to him for all.

Mr. Sincere he loving is,
And tender unto me;
And now I hope I ſhall be brought
Lord ISHI for to ſee.

But although this was her preſent frame, and though her bones were well ſet, and properly bound up, yet nevertheleſs, at times, ſhe felt exquiſite pain, which would cauſe her to groan heavily; and the reflection upon her conduct, at the town of Forgetful, would oftentimes be a corroſive to her malady; and moſt bitterly would ſhe condemn herſelf for her fooliſhneſs in that place; and all that Mr. Sincerity could

could do (notwithſtanding he uſed his utmoſt efforts to eaſe her pain, and adminiſter comfort), proved ineffectual; but I obſerved, whilſt the virgins, who ſometimes waited upon her, were in company, ſhe would behave in a very chearful manner, and the potions which they gave her operated ſo effectually, as quite to baniſh pain. The name of one of the virgins was Hope, and the other Conſolation; but when they were abſent, ſhe preſently found a relapſe, and her pains would return upon her, and that as exquiſite as ever. This being the caſe, one or the other of theſe virgins was directed to be continually with her, whereof ſhe was glad; and through their means, on certain days, ſhe was able to come down into the family, and converſe with them; and ſweet converſation they many times had together; their talk being about the Land of Light, and in particular concerning Ishi, who was the Lord of it, than which nothing in the world was ſo agreeable to Hephzibah; particularly when they ſpoke of his readineſs to receive ſuch pilgrims as came to him, notwithſtanding their miſconduct in the way; and that he never caſt ſuch things in their diſh, when they came to him.

The pilgrim being thus revived and ſtrengthened, Mr. Sincerity took an opportunity to enter into ſome diſcourſe with her, and deſired her to relate to him her hiſtory; which ſhe readily did, even from her ſtate when in her native country, until ſhe came to the lodge called Reſt. Well, ſays he, what events did you meet with between that lodge and the town you laſt came through? Did you meet with nothing remarkable between thoſe places?

Heph. I was overtaken by one Feignwell, ſoon after I came from the lodge, who had the appearance of a pilgrim; with him I entered into talk, and was very glad of a companion, ſeeing I had not had one that was agreeable, from my firſt coming from home, unleſs at the places where I was entertained.

Mr. Sin. Well, and what was the ſubject that you talked on by the way?

Heph. After he had overtaken me, and compliments paſſed, he aſked me how far I was going that day? and I told him I purpoſed to lodge at your houſe (and I heartily wiſh it had been ſo), at which he ſeemed to rejoice, and ſaid that he had heard talk of you, and that he purpoſed to lodge there alſo. He then aſked me, or at leaſt I told him, that I was bound to the Land of Light; to which he replied, Better ſtill! that is the place to which I am alſo travelling. He then told me, that ſeeing this was the caſe, he would deny himſelf in haſting forward, to bear me company; and this you will ſay, Sir, was very engaging.

Mr. Sin. It was ſo; but, pray, what topic did you enter upon afterwards?

Heph. The ſubjects that I fixed upon for converſation were, our native country, the ſtate we were in when in it, the manner of our coming out of it, and what befel us from thence until now.

Mr. Sin. A very proper method. Well, and did he approve ſuch talk as this; or did he endeavour to wave it, and talk of ſomething elſe?

Heph. I obſerved, Sir, that he did not ſeem ſo free at the firſt to enter upon it, chuſing rather to talk of what was before us; but as I had fixed upon it, he

aſſented

aſſented thereto, and deſired me to begin; accordingly I did, and told him in ſubſtance the ſame as I have you.

Mr. Sin. Very well; and did he ſeem free to tell you his hiſtory, after you had told him yours?

Heph. He was very ready to acknowledge himſelf of the ſame country, and in the ſame ſtate of ſlavery: he alſo told me the reaſons why, and the manner how, and the road by which he came out of it; and alſo where he firſt lodged after he came away, and what entertainment he met with, and how kind his hoſt was to him, and ſo forth.

Mr. Sin. Pray, Hephzibah, what mean you by that, "and ſo forth?" theſe words ſuggeſt that there is ſomething that has not been made known: come, tell me the whole of what he ſaid to you.

Here ſhe relates to him all the particulars that Feignwell had told her, as near as ſhe could remember.

Mr. Sin. Well, and had you no miſtruſt of him all this while?

Heph. I can't ſay, Sir, but that I had ſome miſgivings of mind concerning him, which cauſed me to tell him that I had rather hear him ſay, that Lord Ishi had given him the coat he wore; and that I feared it would not ſtand him in any ſtead for his admittance into the Land of Light.

Mr. Sin. You might well tell him ſo, Hephzibah, for it will not. But, pray, what account did he give you of his travels? was he free to relate them to you, or not?

Heph. Not ſo free as I could have wiſhed: what he told me, I was, as it were, obliged to draw from

him: but what need had he to be ſo reſerved? I am ſure that the difficulties he met with were nothing to mine; which indeed made me ready to think that my caſe was ſingular. In ſhort, I began to think that I was hardly dealt by: but when I conſidered how I was delivered out of danger, and that I was ſtill in the road, and had yet hope of arriving to my deſired haven at laſt, I began to be calm, and envied him no more.

Mr. Sin. Nor indeed had you any reaſon for it. But did you aſk him where he had lodged on the road, and what entertainment he met with by the way?

Heph. Yes, Sir, I aſked him that alſo; but I found that he had not lodged at any of the places I had; but he told me, that as he had money enough to bear his expences, he had no occaſion to be chargeable to any body, and that he lodged at places where he met with uſage to his content.

Mr. Sin. What, and did he not call at the Enlightener's, nor at neither of the caſtles?

Heph. Not at the Enlightener's, Sir; he ſaid that as he had time before him he was willing to preſs forward, and ſo paſſed by; neither did he call at the firſt caſtle: he ſaid when he came there it was late, and the gate being ſhut, he did not knock at it, but turned aſide to the houſe of one Meanwell, where he met with good uſage for his money: ſo, likewiſe, when he came to the hithermoſt caſtle, as he had not admittance there, he went to an inn thereabouts, where he tarried ſeveral days: and it appeared to me that his not being admitted into the caſtle, gave him no great concern; but you know there is a wide

difference

difference between thoſe who have money in their pockets, and thoſe whoſe pockets are empty. For my part, had I not been ſupported by charity, I muſt inevitably have ſtarved upon the road.

Mr. Sin. Then he did call at the hithermoſt caſtle, did he?

Heph. I found by his talk that he did.

Mr. Sin. Pray, do you know the reaſon why he was not admitted?

Heph. I was not preſent, Sir, when he came to the gate, neither did I ſee him, being at dinner; but I underſtood that his name was Feignwell, and that he was reccommended by Mr. Morality; but the Lord of the caſtle, not liking what he brought for his acceptance, would not open the gate to him: indeed he told me as much himſelf, but withal, thought that what he had was as good as any body's, and ſeemed but little to regard his not being admitted into the caſtle.

Mr. Sin. And did not his paſſing by the Enlightener's, and his being not admitted into the caſtle, give you ſome ſuſpicion of him?

Heph. I can't ſay, Sir, but that it weakened my good opinion of him; but as he was ſtill in the way, and was come ſo far, I was willing to entertain the beſt opinion I could of him.

Mr. Sin. So far you was right; but you might eaſily perceive that things were not right with him. Well, how came you on afterwards? And did he bear you company, as he talked of, or no?

Heph. Yes, Sir, he kept with me till we came to yonder wicked town.

Mr.

Mr. Sin. Well, and what became of him when you got there?

Heph. Why, he not liking to walk along Self-denial-ſtreet, turned into another ſtreet on the left-hand, called Fair-ſtreet, and told me that it would bring him to your houſe; though it might be ſome little about, yet he ſaid, he ſhould be there as ſoon as I. Has he not called here, Sir?

Mr. Sin. No; that he did not; if he had, I ſhould certainly have ſeen him.

Heph. Poor man! I wiſh he is not fallen into ſome miſchief or other there; pray, what do you think, Sir?

Mr. Sin. I will tell you Hephzibah, that ſtreet which he went into, leads into another, called Falſe-peace-ſtreet, in which lives one who beareth my name; he is a perſon that makes a great figure among his neighbours, and is in high eſteem by many, though, in fact, he is a cheat. Now this Feignwell, coming into that ſtreet, might, upon inquiry, be directed to his houſe, which, if that be the caſe, as I make no doubt it is, he is fallen into bad hands, and it is ten to one, if ever he gets out of them; which if he does not, his caſe will be deſperate, and he will never reach a ſtep farther towards the Land of Light, than he is now, which is bad indeed. You muſt farther know, that this Sincerity (though falſely ſo called, for his proper name is Deception) has a method of intoxicating thoſe who fall into his hands, which keepeth them in a ſtupor, that they ſeldom or never get out of it; and, what is more, they ſeem to be well content in this ſituation; which perhaps is this man's caſe.

Heph.

Heph. Oh, poor man! I really fear it is; for I now remember what the Enlightener told me, *viz.* that none who called at his houſe ever failed at laſt; which is an indication, that thoſe who did not, might miſcarry.

Mr. Sin. Not only might, but they certainly will; as, on the other hand, being admitted into his houſe, is an earneſt of their future perſeverance. But, come, to leave Mr. Feignwell, and purſue your own hiſtory; how came you through the town? and by what means received you this hurt? At which queſtion the pilgrim bluſhed, hung down her head, tears trickling down her cheeks, and grievous ſighs riſing from her heart.

Mr. Sin. What is the matter, Hephzibah? what meaneth this ſudden alteration in you? are you not well? or do any grievous thoughts ariſe in your mind? Come, be free, and tell me the reaſon; you know that I intend nothing to your prejudice; therefore don't be diſcouraged.

Heph. I am ſenſible, Sir, you do not; but, oh! the conſideration of my conduct in that town, filleth me with horror, ſhame, and amazement! horror and ſhame, on account of my fooliſhneſs; and amazement, that I ſhould meet with ſuch a friend to take pity on me, when I was in that deplorable condition; that he ſhould bring me to this place, do ſuch great things for me, and that I ſhould be ſo courteouſly dealt with by you and the virgins as I am. Here ſhe gave him a detail of all that had happened from the time that Feignwell left her, to the time that ſhe was brought out of the town. Is not this matter, ſaid ſhe, of horror, ſhame, and amazement? and have

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I not reaſon to bluſh and be confounded on account thereof?

Mr. Sin. You was in a bad caſe indeed, Hephzibah! but, come, don't be diſcouraged, inaſmuch as deliverance is wrought out for you. I own the reflection upon it, cannot be pleaſant to you; but it is good for you to have a true ſenſe of it upon your mind; and it may be a means of your being more cautious in time to come; your deliverance makes good what Lord ISHI told you, when at the lodge of Reliance; and by this you may ſee he is true to his promiſe.

Heph. Oh! Sir, but what will Lord ISHI ſay, when he comes to know of this affair? will he deliver me any more? or will he not reject me at laſt?

Mr. Sin. Call not in queſtion his fidelity, Hephzibah; you know that would be acting an ungrateful part; and inaſmuch as you have had ſuch eminent deliverances wrought out for you hitherto, you have great reaſon to believe that Lord ISHI will ſtill deliver you. And as to his rejecting you at laſt, that may be the leaſt of your concern; for where he has fixed his affections, there they perpetually abide, and that without the leaſt variation. What will you ſay, if I ſhould tell you, that it was Lord ISHI himſelf, who took you up out of the kennel, and brought you to this place? Can you believe it?

Heph. Was I ſure of that, Sir, it would be matter of great joy to me: but can it poſſibly be, Sir? what then was the reaſon that I did not know him?

Mr. Sin. It is ſo far poſſible, that you may be aſſured of it; otherwiſe you would have lain in the kennel till now, and all the help you could have had, would


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Sincerity shewing Hephzibah the Paintings.

would not have proved effectual to get you out of it. As to the reaſon that you did not know him, you muſt be informed, that for the moſt part it is his pleaſure to travel *in cog.* and very ſeldom is he to be ſeen in his princely dreſs; and I dare believe that you have ſeen him ſeveral times in the road, or, at leaſt, that he has not been at any great diſtance from you; for his heart is very much ſet upon pilgrims; indeed, they are all his delight: and this you may be aſſured of, that he will never utterly forſake you, but will ſee you ſafe to the Land of Light; though he may ſuffer you to meet with many trials, yet he will deliver you out of them all.

But who can expreſs the joy that was in the heart of Hephzibah, when ſhe heard this? For my part, I cannot. Now tears of love and gratitude flowed from her eyes, and ran trickling down her cheeks in an abundance. She alſo thanked Mr. Sincerity, for relating what he did to her; and told him, that ſhe hoped ſhe ſhould never do any thing to offend her dear Lord ISHI more. In ſhort, I think that it was as affecting a ſcene to me, as any that I had before dreamed of.

Hephzibah now being able to walk about the houſe, by the aſſiſtance of crutches, Mr. Sincerity takes her into an apartment, which was decorated with curious paintings of various ſorts: the firſt picture that attracted the pilgrim's notice, was that of a hideous monſter, of a very horrid form, having two heads, reſembling thoſe of a lizard and viper; this picture was painted ſo very lively, and placed in ſuch a manner, as made the monſter appear to be really alive; like as we ſometimes ſee the picture of

a lion, or a maſtiff-dog, in ſome gentlemen's halls: the ſight of this hideous piece cauſed the pilgrim to draw back, thinking it to be more than painting; which Mr. Sincerity obſerving, ſaid to her, What are you afraid of, Hephzibah? Come forward; there is nothing here that can hurt you.

Heph. The ſight of that monſter, Sir, terrifieth me very much; I fear to approach any nearer it; will it not hurt me, Sir?

Mr. Sin. I ſee, Hephzibah, you are a ſort of a coward. What, are you afraid of a little paint? Who could have thought that you, who have paſſed through ſo many difficulties, would have been ſuch a daſtard?

Heph. Is it no more than paint, Sir? really I thought that it ſeemed like ſomething alive. You may truly charge me with cowardice, Sir; for many times I am ready to be ſcared at a ſhadow. But is it only paint, Sir?

Mr. Sin. Do you think that I would deceive you? Come hither, and ſatisfy yourſelf, leſt you go away, as many do when they are frightened, and ſay that they have ſeen a ſpectre, when, in fact, it has been only a white horſe, a tree, or ſuch like.

Heph. Dear, Sir, what the ſtrength of imagination will do! I now ſee plainly, that here is nothing in reality to be affrighted at: but really the thing is drawn in a terrible form: it brings to my mind the picture of Envy, which I ſaw at the Enlightener's; pray, Sir, has this got any name?

Mr. Sin. The name of this picture is Partiality; did you never ſee or hear of it before? if you have not, I believe you are ſingular in that reſpect; for

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there is ſcarcely a pilgrim who has not met met with it in their way, and in ſome reſpect or other has been annoyed by it, and found the ſmart of it; and it will be well for you if you eſcape it.

Heph. Oh, Sir! if that be the caſe, I hope that I ſhall never meet it in my road; if I ſhould, I know not what I ſhould do. But, pray, Sir, what is the reaſon that there is ſuch difference in the monſter's heads? One head appears very frightful, but the other more familiar. Has he two different natures, Sir?—I ſhould think he had.

Mr. Sin. His nature, Hephzibah, is one; but having two heads, ſignifies his different behaviour towards thoſe he meets in the way. The lizard, you know, is a very innocent creature, and will hurt nobody; but the viper is altogether as pernicious, it being of a poiſonous nature; and if a perſon is bit by it, it proves of dangerous conſequence; yea, many times preſent death enſueth. Now, his having the head of a lizard, ſheweth, that to ſome he meets in the way he behaves in a very fawning manner, and ſeemingly cannot be too fond of them, though this is of a very ſhort continuance; for the ficklenеſs of the creature is ſuch, as that, upon a little umbrage, it ſoon diſcovereth its viperous behaviour, and will be altogether as fierce againſt, as he before was fawning to them; and if they are not aware of him, ſo as to be upon their guard, 'tis ten to one if they do not receive ſome injury, though ſometimes it happens, but very ſeldom, that he takes thoſe into his favour, which he before had been acting viperouſly againſt. And thus I have given you a brief account of the nature of this animal.

Heph. And a bad nature, Sir, it has; I wiſh that I may never meet with ſuch a one in my road; for I know not how I ſhould manage it, as it is of ſuch a temper.

Mr. Sin. It will be well if you do not; but I hardly know one pilgrim who has not; and I do aſſure you, that Lord ISHI himſelf did not eſcape it; though here lay the difference, he was proof againſt it, but no other is; he was able to overcome it, but no other is; yet take this for your encouragement, that ſhould you be at any time aſſualted by it in the way, he will take care that you ſhall not be overcome. But can you think, Hephzibah, that there is much of this monſter's ſpirit and temper to be found among thoſe who are pilgrims?

Heph. I would hope not, Sir; can it poſſibly be?

Mr. Sin. 'Tis a wonder to me, if you don't find it to be ſo before you get to your journey's end; and if you ſhould, remember I have given you a hint.

Heph. Who could have thought it!

Mr. Sin. Here is another picture, Hephzibah; perhaps you will like this as ill as you did the other, when youhave taken a view of it.

The creature repreſented in this piece is of the dragonical kind, and by the painter drawn with a very fierce aſpect, being ready, as it were, to devour all that come in its way; but I obſerved that it was chained, the painter not being willing to let it go too far. When the pilgrim had taken a view of it, ſhe ſaid, Dear, Sir! I think that this is altogether as formidable as the other, and has as fierce an aſpect; what an ugly creature it is! I have heard much talk of the picture of the devil,

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is not this much like it, Sir? I hope that I ſhall not meet with ſuch a beaſt as this in my way, for I think I ſhould as much dread it as the other; in meeting that, one might ſtand ſome chance, but none at all with this, unleſs it was to be devoured, and that would be a bad one.

Mr. Sin. A bad one indeed, Hephzibah! and truly this is a beaſt that ſhews no mercy, wherever, or on whomſoever it gets the maſtery: but do you not obſerve that chain about him? that chain ſignifieth, that as fierce as he is, he can go no farther, and do no more harm than he is permitted; though it is poſſible you may not go to the end of your journey without having a ſight of him, in ſome ſhape or other: but this caution I will give you, that if you ſhould be ſurprized by any ſuch creature as this, be ſure you get the length of his chain; and not only ſo, but don't come too near his breath; for that is of ſuch a pernicious nature, that it many times does a perſon more injury than his teeth and claws can do; and ſome, whom I have known, have received much damage thereby; therefore it will be well if you are aware of it.

Heph. I hope, Sir, that I ſhall take your counſel, ſhould it be my lot to meet ſuch a beaſt as this in my way. But, pray, Sir, what is the name of this monſter?

Mr. Sin. The name of it is Prejudice; and a deſperate creature it is.

Heph. You told me, Sir, that the ſpirit and temper of that other beaſt was to be found among pilgrims; I hope that it is not ſo with reſpect to this?

Mr. Sin. Truly, Hephzibah, it would be well if

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it was not; but, lamentable as it is, this is the very caſe; and they too often injure one another much thereby.

Heph. Lamentable indeed! I hope I ſhall never entertain ſuch a ſpirit as this.

Mr. Sin. It will be well if you do not; and it would be well if others did not; for it very much tends to diſtreſs them in their pilgrimage; and indeed it is a great evil. I remember you aſked me, if this was not much like to the picture of the devil. As to people's drawing the picture of the devil, I think that borders upon preſumption; for he is a ſpirit; and what likeneſs can be formed of a ſpirit? I have heard a ſtory of a certain prince, who required a painter to draw him an exact picture of the devil; and I think, upon failure thereof he was to loſe his place. I cannot ſay that I remember every circumſtance of the ſtory; but, however, this demand of the prince made the painter very uneaſy; as well it might, not knowing what likeneſs to form. Well, his uneaſineſs grew very much upon him, fearing that he ſhould not only loſe his place, but alſo the prince's favour: but having a man that wrought for him, who had a ready genius, and obſerving his maſter's anxiety, he took upon him to aſk the reaſon of it; which his maſter readily told him: and he replied, Sir, don't make yourſelf in the leaſt uneaſy about it; I'll undertake to do the job myſelf; and I make no doubt but it will be to the prince's ſatisfaction.

Accordingly, he ſet to work, prepared his canvas, and drew upon it, in letters of gold (to be ſure in the beſt manner he was capable of), the following lines:

Who-

Whoever he is that doeth evil,
Is the true picture of the devil.

This being preſented to the prince, gave him great ſatisfaction; and ſure I am, that it could not have been done in a better manner, or more to the purpoſe. And truly, Hephzibah, your idea of this picture was not very foreign to the purpoſe; for wherever, or in whomſoever the ſpirit of prejudice is found, it may truly be ſaid, that there is the picture of the devil.

But come, Hephzibah, I will ſhew you another picture; perhaps you will like it better than the two former ones.

In this piece was repreſented a man of a brave and majeſtic countenance; having his feet upon the necks of the before-mentioned monſters: the ſight of which was very pleaſing to the pilgrim; and, with a degree of rapture ſhe ſaid, This, Sir, is an excellent piece indeed! I wiſh that I could do like this man, ſhould I be attacked by thoſe beaſts in the way.

Mr. Sin. This man, Hephzibah, is the only perſon that ever was able to cope with theſe beaſts. You muſt know, he was *one of a thouſand*; and there was none to compare with him. Do you not remember to have ſeen him in all your travels, Hephzibah?

Heph. Not that I remember, Sir.

Mr. Sin. Come, look again, and examine well his features; perhaps, upon recollection, you will remember to have ſeen one that was ſomething like him.

Upon her taking a freſh view of the piece, ſhe ſaid, I think, Sir, that ſome of his features much reſemble thoſe of my Lord ISHI. Was this piece deſigned for him, Sir?

Mr.

Mr. Sin. That it was indeed, Hephzibah; and a great likeneſs it bears to him, when he dwelt in this part of the world; and it was he alone that was able to overcome thoſe beaſts; which is the reaſon that the painter has placed them under his feet.

On hearing this, Hephzibah rejoiced greatly; but the bell ringing to dinner, prevented her expreſſing her joy in words; only as they were leaving the room, ſhe deſired Mr Sincerity to give her the liberty of ſeeing it again; and he told her, that as often as it was proper ſhe ſhould.

The proviſion which was prepared for dinner, was a diſh that is not ſo much in vogue in this day; the name of it was, Old primitive Roman Friendſhip; the taſte of which was very agreeable to the pilgrim, and ſhe made a hearty meal of it; and for a concoction, was ſerved up an uncommon deſert, called Humility, which alſo was very uſeful to the pilgrim.

After they had done eating, Mr. Sincerity aſked her how ſhe liked her dinner?

Heph. I think, Sir, that I never made a better meal in my life; I thank you for it.

Mr. Sin. It is not ſo well for a perſon to praiſe that which is ſet upon their own table; but I will venture to ſay, that ſuch a diſh as this is very uncommon now-a-days; indeed I muſt confeſs that it is grown almoſt out of faſhion; but, for my part, I think that the old faſhion is beſt: what think you, Hephzibah?

Heph. I think ſo too, Sir; if this be old faſhioned, I ſhould be glad to know what it is made of, and how to cook it.

Mr.

Mr. Sin. Will you? then you ſhall have a receipt. You muſt know that this diſh is made of ſeveral ingredients; the principal one is union of hearts, which makes about two-thirds of the whole; to this add ſincerity, frankneſs, diſintereſtedneſs, pity, and tenderneſs, of each an equal quantity; then mix theſe ingredients well together, with two rich oils, called perpetual kind wiſhes, and ſerenity of temper; let theſe be infuſed over the unquenchable flames of love, till you find it is enough; then pour it into a diſh; caſt over it, and that not ſparingly, ſome of the perfume called deſire of pleaſing, which gives it the grateful ſmell it has: when it is thus truly prepared, it is of ſuch an excellent quality, that it will keep time out of mind; and ſpecial food it is. But as the richeſt medicines, both chymical and Galenical, are liable to be adulterated, ſo alſo is this incomparable diſh; and perhaps you may meet with ſome in your way who will impoſe upon you in this reſpect, and tell you that their's is made according to the primitive direction: but in order that you may detect them, I will tell you what ingredients ſuch make uſe of; inſtead of union of hearts, they take outward profeſſions, which makes the greateſt part; and of the deſire of being pleaſed, a large quantity; of ſelf-intereſt, conveniency, and reſervedneſs, many handfuls: ſome indeed will put a little pity, and tenderneſs, but others will make up the diſh without it; and inſtead of my rich oils, they will uſe the common oil of inconſtancy: theſe ingredients being mixed together, are ſimmered over a ſlow fire, and, when done, they have no more taſte than the white of an egg: 'tis true they ſeaſon the mixture with a

perfume called fair promiſes, and then ſerve it up. But ſuch pilgrims as have been partakers of this repaſt, never yet found it to ſit well on the ſtomach; and if they chanced to complain of it, for a concoction they are treated with a deſert made of haughty looks, mixed with arrogant words; which, in fact, inſtead of helping digeſtion, rather increaſes the diſorder of the ſtomach: therefore, Hephzibah, wherever you go in your travels, beware of this diſh, otherwiſe you may ſmart for it.

Heph. Sir, I am greatly obliged to you for this favour; and I hope that I ſhall take your advice. But, pray, Sir, if I may be ſo free, I would be glad of a receipt for making your concoction: as to the other you ſpake of, the very thought of it is enough for me; but your's was delicious indeed, and I ſhould be glad to partake of it often.

Mr. Sin. You are no freer than welcome, Hephzibah; I will readily grant your requeſt. In order to make this concoction (called humility) in a proper manner, you muſt of neceſſity have a good quantity of the oil of true grace; of the flowers of lowlineſs of mind and ſelf-abaſement, an equal quantity; to which add a good handful of that excellent herb called brotherly eſteem; let theſe be well mixed together, and infuſed according to the directions I gave you for the firſt diſh; when you have ſo done, ſtrain it well in the ſieve of conſtancy, and you need not fear but it will be properly made.

Heph. I am greatly obliged to you; but I fear that I ſhall never be able to make it as you preſcribe.

Mr. Sin. If you have one to do it for you, it will be altogether as well; will it not?

Heph.

Heph. Truly it will, Sir; and glad ſhall I be of ſuch a friend.

Not long after this converſation was ended, Hephzibah was ſeized with a kind of a lethargic diſorder, which grew upon her to ſuch a degree, that when ſhe was ſitting or talking, ſhe could ſcarcely be kept awake; and when ſhe was awake, ſhe ſeemed to be in ſuch a ſtupor, that her converſation was very unpleaſant to herſelf, and no ways profitable to thoſe who kept her company; and when ſhe was in bed, ſhe was very careleſs whether ſhe aroſe or not; and all that Mr. Sincerity or the damſels could do towards recovering her out of this delirium, was ineffectual: and in this ſtate ſhe continued a conſiderable time.

But after a while, there was one came to the houſe who was an excellent phyſician, and had perfect knowledge of thoſe diſorders (if I remember right, his name was Free-grace); he ſeeing her in this ſituation, and having a great value for pilgrims, alſo being of a generous ſpirit, (for what he did for them, he always did gratis) prepared for her an excellent medicine (I think it was called vivification), and gave it her with his own hands; this operated ſo kindly and effectually, that in a ſhort time ſhe began to amend; and ſoon after ſhe had taken the whole, the cure was effected.

The morning after ſhe had taken the laſt doſe, when ſhe awaked, ſhe found herſelf as well as ever; upon which ſhe began to think of proſecuting her journey: ſhe alſo heard a voice behind her, ſaying, *Ariſe, my fair one, and come away.* Upon which ſhe inſtantly got up, dreſſed herſelf, and went down into

the family, looking, as we uſe to ſay, as blithe as a bird. She alſo laid aſide her crutches, and walked very upright without them; ſo that, upon the whole, ſhe loſt nothing by this laſt diſorder.

The family ſeeing her ſo well, congratulated her on her recovery; and ſhe, in return, gave them thanks, and told them, that her deſign was to ſet forward on her journey. To which Mr. Sincerity replied, I do not at all diſapprove of your intention; but leſt you ſhould have a relapſe, be content to tarry here to-day and to-morrow; and then, if you are as well as at preſent, proſecute your deſign: to which ſhe agreed.

The day being ſpent in an agreeable manner, Mr. Sincerity called the family together in the evening, in order to pleaſure the pilgrim with a concert of muſic before her departure; to which they all agreed; every one having a proper inſtrument. The muſic conſiſted of four parts, *viz.* affiance, true love, true joy, and ſelf-abaſement. And truly a fine harmony theſe made, being regulated by one called Influence, who was the maker of them, and who likewiſe beat the time. And in order that there might be vocal as well as inſtrumental muſic, Hephzibah was fixed upon to ſing, they being deſirous that ſhe ſhould bear a part; which ſhe readily complied with. Her ſong was as follows;

Lord Iſhi unto me was kind,
When in the kennel I did lie:
In great diſtreſs he did me find,
Whilſt other folks they paſſed by.

He took me up like a true friend,
And in his arms did me embrace,
Then ſet me upright on his beaſt,
And brought me ſafe unto this place.

He ſet my bones, and heal'd my wounds,
And wond'rous care of me did take:
And when again he comes his rounds,
To you full payment he will make,

Mr. Sincere, for all your pains,
And care of me which you have took:
The virgins ſhall have ample gains,
Becauſe poor me they ne'er forſook.

The pictures, they moſt frightful were,
And dreadful to behold;
They made me ſhrink as one in fear;
I ſcarce could think, when told,

That they were nought but real paint;
But to my joy I found it ſo;
Therefore my ſpirits did not faint,
And to them I did boldly go.

But oh! that beaſt, Partiality,
How dreadful was it to behold!
Alſo that monſter, Prejudice!
And how ſurprizing to be told,

That in ſome pilgrims there is found
The temper of thoſe monſters two!
Methinks I cannot bear the ſound:
And yet of ſuch I hope there's few.

When I beheld that wond'rous man,
Who on the monſters necks did tread,
And heard 'twas Ishi great,
How my affections then were led

For to admire him, and love
Him, for his kindneſs unto me!
And may I always ever prove
Grateful to him, and faithful be.

And may I from him never ſlide,
As I have done! Oh! wretched me!
Yet for my faults he ne'er did chide!
Oh! may I ever grateful be.

And what a dinner did I eat,
Of Roman Friendſhip, ancient diſh!
Alſo the deſert it was ſweet,
Better than either fleſh or fiſh

But what a ſtate did I fall in,
After that I thus treated was!
And bad, alas! my caſe was then—
I own Free-Grace, he was the cauſe

That in it I did not remain,
And in it die, and turn to duſt:
But now I'm well reſtor'd again,
And for it thank him ever muſt.

To-night I ſing in concert here;
To-morrow hope to go my way;
And may I always walk in fear,
Leſt I again from it ſhould ſtray.

Mr. Sincere, I do you thank,
For all your kindneſs unto me.
To me you have been free and frank;
Lord Ishi will defray the fee.

You virgins too, moſt kind have been,
And of me have been careful long:
My beſt affections you did win;
So with theſe words I end my ſong.

Hephzibah ſung with ſuch ſpirit and elevation, and in ſuch an harmonious manner with the muſic, that ſhe gained the admiration and applauſe of all preſent: and I am of opinion that ſhe was a little pleaſed therewith herſelf.

After the concert was over, they all went to ſupper, which conſiſted of the following diſhes; firſt, a diſh of warm affections; ſecond, a diſh of fervent love; third, an humble-pye; fourth, a ſelf-denying tart. After which they drank freely of a rich wine, that was imported from the Land of Light, wherein there is great plenty of it, and to which all that get there are welcome, and that without money, and without price: and I obſerved, by Hephzibah's ſucking her lips, that ſhe liked it very well, as well ſhe might; for it was delicious wine indeed.

When this collation was ended, and moſt of the family retired about their neceſſary employ, Mr. Sincerity ſays to the pilgrim, Come, Hephzibah, now let you and I have a little talk.

Heph. With a good will, Sir; and I take it as a favour that you will talk with me: for my part, I need inſtruction.

Mr. Sin.

Mr. Sin. In any thing that I can inſtruct you, I ſhall not be wanting, but take pleaſure in it: and as this is your mind, give me leave firſt to aſk you a queſtion or two. The firſt thing I would aſk of you is, Do you ſtill intend to ſet forward on your journey to-morrow morning?

Heph. I purpoſe ſo to do, Sir.

Mr. Sin. Well, as you never was in the Land of Light, to which you are travelling, nor ever converſed with one who had been there, pray, what idea have you of it? What ſort of a country do you ſuppoſe it to be?

Heph. Sir, my ideas of it are very ſcant, I muſt freely own. Some with whom I have converſed are of opinion that it is a place; and that thoſe who arrive at it are put into the full enjoyment of uninterrupted felicity, from whence they ſhall never be taken: but I rather think, Sir, that the term ſignifies a ſtate of perfect and complete happineſs, into which all true pilgrims ſhall be put, and continue for ever.

Mr. Sin. Your obſervation is very juſt, Hephzibah; and happy is it for thoſe that are, and thoſe that ſhall be put into that bliſsful ſtate. Well, but what think you of the employment of thoſe who are admitted into the Land of Light? You do not apprehend they are to be idle, I ſuppoſe, do you?

Heph. No, Sir, I do not; neither do I think that they deſire it. You are very ſenſible, Sir, that there are various ſentiments with reſpect to this; ſome imagining one thing, ſome another: but I have thought that my employment will be (if ever I come there) to admire, love, and praiſe my dear Lord Ishi: methinks it cannot be otherwiſe; do you think

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it can, Sir? For when I reflect upon what he hath done for me, from the time that he delivered me out of the hands of Nomi, till he brought me to this place, my love to him is ready to break out into a flame; and if ſo great now, what will it be when I come to the Land of Light, when he ſhall have brought me through every danger, and received me into the full enjoyment of himſelf?

Mr. Sin. Very true, Hephzibah; what you have ſaid I much approve of: but will you have nothing more to do than this, think you?

Heph. Nothing more, Sir, except to look back, and reflect upon what he has done for me in the road, and how he has delivered me out of the hands of my enemies, and how he has provided for me wherever I came.

Mr. Sin. And do you put a nothing to this, child? I think that theſe are matters of great importance, whatever you may think of them.

Heph. Dear, Sir! I do not make light of them in the leaſt; no, far from it; I take pleaſure often in the thoughts of them now; but then I am certain they will give me much more; for I think it cannot be otherwiſe.

Mr. Sin. No; it cannot, indeed, child; and I am pleaſed to find that you have ſuch a ſenſe of it. Come, as you juſt now ſaid that you loved to be inſtructed, I will give you ſome inſtructions concerning ſome part, at leaſt, of the road you are yet to travel in.

To-morrow you will get to a beautiful lodge that ſtands in your road, called Perſeverance, wherein you will be entertained; and though it is not a very

long ſtage from this place, yet it will not be amiſs for you to lodge there to-morrow night, inaſmuch as you are ſo lately recovered from the wounds and diſorders which you have been troubled with; and not only ſo, but it may be ſome conſiderable time before you meet with another place to reſt in; for, on the other ſide of that lodge, you will paſs through a country called Deſert Wilderneſs, in which place good lodgings are not frequently found.

In this wilderneſs many have met with great trials, and with much difficulty have paſſed through it; and it is probable that you will not eſcape without your ſhare; though indeed it is the lot of ſome to meet with fewer troubles in it than others. But this advice I give you, to have a ſpecial regard to your map, when you are in this deſert, otherwiſe you may ſoon ſtep out of your way, it being full of intricate roads, that will lead you you know not whither; and when you are out of the right way, you know it is not ſo eaſy to get in again: and it is very poſſible you may meet with ſome who will pretend to direct you into a nearer or better road; but I charge you, regard them not: but if at any time you ſhould be at a ſtand, and know not which way to take, have recourſe to your map; and in ſo doing you need not fear. If you ſhould meet with beaſts of prey in this deſert, fear them not; hurt you they cannot; Lord Ishi will take care of that: 'tis true, you may be intimidated by them, and they may much affright you, but you will be delivered from them all; and I make no doubt but you will be brought through this wilderneſs in ſafety, and afterwards your difficulties will be almoſt at an end.

Heph.

Heph. Sir, I thank you for your kind admonition. But, oh! Sir, ſhould I meet with the monſters, Partiality and Prejudice, what ſhall I do?

Mr. Sin. Fear them not, Hephzibah; they cannot poſſibly go beyond the length of their chains.

If them you meet, they may you much annoy,
But never ſhall my Hephzibah deſtroy.

It now growing late, the family retired to their ſeveral apartments, and the pilgrim to her's, where ſhe reſted well; and in the morning was ſtirring early, in order to proſecute her journey, and ſeemed to be in tolerable good ſpirits; but ſhe halted a little, which Mr. Sincerity perceiving, adviſed her to take her crutches with her, at leaſt for that day's journey, leſt ſhe ſhould happen to want them in the road; and told her, if ſhe found no farther need of them, ſhe might leave them at the lodge, from whence they might be fetched for any pilgrim that needed them. He alſo called one of his domeſticks, whoſe name was Careful, and ordered him to bear her company until ſhe came to the aforeſaid place; which errand he moſt readily accepted; and for this favour Hephzibah made obeiſance.

After the pilgrim had paid her acknowledgements for favours received, and Mr. Sincerity and the virgins recommended her to their good wiſhes, ſhe and her guide ſet forward; and very agreeable company they were one to another; Hephzibah relating to him the remarkable things which ſhe had met with in her travels, and he taking the greateſt care of her, leſt ſhe ſhould ſlip as ſhe walked along;

and pointing out to her the beſt way he knew for her to walk in; and ſometimes I obſerved that ſhe leaned upon his arm.

After they had walked a conſiderable way, Hephzibah began to find herſelf ſomewhat tired; upon which ſhe betook herſelf to the crutches; and well it was for her that ſhe had them; for ſhe found them of conſiderable uſe to her, and with them ſhe travelled tolerably well; better than ſhe could by leaning upon Mr. Careful.

As they thus went on, having had no material talk for ſome time, the pilgrim ſays to her guide, or rather companion, Come, Mr. Careful, have you nothing to talk of by the way? Have you no ſtory to tell me? You muſt know that we females love a little chat; beſides it will cauſe our journey to be the pleaſanter.

Care. Indeed, Mrs. Hephzibah, I am but a poor hand at telling ſtories; therefore pleaſe to excuſe me.

Heph. Come, come, make no excuſe; I doubt not but you can tell me ſeveral: Do you remember nothing remarkable concerning any of the pilgrims who have paſſed this way?

Care. If I tell any ſtory, it muſt be concerning them; and one in particular I remember ſomething of.

Heph. Come then, let us have it; for I love to hear talk of them.

Care. Well, I will tell it you as well as I can, if you will excuſe incorrectneſs. The ſtory was this, as near as I can rember. Sometime ago a pilgrim called at our houſe, whoſe name was Love-truth; and as he was relating his travels, and what he had met with on the road, to my maſter, I came into the

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The Shepherds with their Flocks

room where they were, and had the pleaſure of hearing him give the following account of an event that happened on the road.

I ſuppoſe you remember to have come over a very ſpacious plain, on this ſide of the hithermoſt caſtle?

Heph. Yes, very well; and a beautiful plain it is, with flocks of ſheep feeding on it, and the ſhepherds in their ſtations watching over them.

Care. Well, as you know the place, the ſtory may be the more familiar to you; and ſhould I chance to make a blunder, you will eaſily underſtand my meaning.

When Mr. Love-truth had walked a little way along the plain, he came up to a ſhepherd, who was in the way, with whom he entered into talk; and his converſation being very agreeable to the ſhepherd, he invited Mr. Love-truth to his houſe, which was not far diſtant. Accordingly, he went with him; and a pretty decent habitation it was, every thing being kept in the ſtricteſt regularity; and thoſe few domeſtics he had, obſerved to keep a very good decorum. The proviſions that the ſhepherd had in his houſe, though plain and homely, were very good and wholeſome; and though not diſhed out as at ſome tables, yet there was excellent ſauce, of which Mr. Love-truth eat very heartily: in ſhort, he liked his entertainment ſo extremely well, that he tarried there certain weeks; and the ſhepherd was as well pleaſed with his company; and very agreeable they were one to another. The ſhepherd's domeſtics alſo were very uſeful to Mr. Love-truth, eſpecially a virgin, whoſe name was Grace; ſhe would often indulge him with many favours.

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During the time of Mr. Love-truth's abode at this place, he would often be walking with the ſhepherd upon the plain; and very admirable it was to him, to ſee how indefatigable he was in looking after, and taking care of the ſheep and lambs, eſpecially the weak of the flock. If he ſaw any diſordered, he would be very diligent in his endeavours to heal them; if any ran aſtray, to bring them back again to the flock; and it grieved him to the heart if any of them were entirely loſt, or were carried away by beaſts of prey. His dog alſo was exceeding uſeful to him, not only in catching ſuch ſheep as he wanted to cleanſe from vermin, but alſo in keeping away foxes and wolves from the flock. At night he would take care to fold them all together; and, in ſhort, his heart was wholly ſet upon them. The lambs, in particular, he took the utmoſt care of, and greatly delighted he was with them.

Mr. Love-truth ſeeing him thus laborious, aſked him why he ſpent himſelf ſo much; and urged that in ſo doing he would ſoon wear himſelf out. To which the ſhepherd replied: You muſt know that theſe ſheep and lambs are not my property; the Lord of this plain is the ſole proprietor of them; and he hath placed me here to take care of this part of his flock: now ſhould I be unfaithful to my truſt, and any of theſe ſheep, or even a lamb, be loſt through my neglect, how ſhould I anſwer it to my Lord? or how ſhould I be ſatisfied in my own conſcience? And not only ſo; but I find that my affections are ſo ſet upon this flock, that it is better to me than my meat and drink, to watch over and take care of them; ſo that inſtead of its being any fatigue to me, it rather affords

affords me much pleaſure; the which, with my wages, which are very conſiderable, abundantly compenſate me for all my care, trouble I cannot call it. To which Mr. Love-truth replied, If this is the caſe, I have no more to ſay: but I verily think that there are but few of your mind, and who act in the manner you do. To which the ſhepherd anſwered, What others do is not to be my copy: if they can be ſatisfied in neglecting their duty, I cannot; neither could I look my Lord in the face with any comfort, when I ſhould approach near unto him; eſpecially if one ſhould be loſt, or come to damage, through my neglect. The ſhepherd alſo told Mr. Love-truth, that his Lord had given him, as a perquiſite, the fleece of the flock, for a further encouragement to be diligent: though Mr. Love-truth was credibly informed, that he was not in the leaſt covetous of the fleece, uſing only ſo much of it as his neceſſity required, and giving the remainder to the indigent.

Heph. This is a charming ſtory indeed! I dare ſay that this was the ſhepherd I met tuning his lyre, when I came over the plain; his name I did not enquire: pray, did Mr. Love-truth ſay what this ſhepherd's name was?

Care. As near as I remember, he ſaid that his name was Faithful; but I will not be poſitive.

Heph. Well, that name, however, anſwereth to his behaviour; and a charming man he was. I am of Mr. Love-truth's mind, that there are but few of his occupation who are like him; for, as I have been told, moſt of them love their gain from their quarter: but to let that paſs:—Did this friendſhip between

tween the ſhepherd and the pilgrim ſubſiſt all the time they were together? I ſuppoſe you heard him ſay ſomething concerning it.

Care. Yes, yes; ſubſiſt; yes, and hard parting it was on both ſides, when the time came that Mr. Love-truth muſt proceed on his journey; but you well know, that pilgrims are not to continue always in one place.

Heph. That was a wonder; for many times theſe rural folks, not being much uſed to ſociety, are apt to be affronted with ſmall matters; but I am pleaſed that this was not the caſe here. 'Tis very true, Mr. Careful, as you ſay, that pilgrims are not always to continue in one place; for there is no place in the country they are paſſing through, that is deſigned to be a place of continual reſt; it is what they muſt not look for on this ſide the Land of Light: and were they to be indulged with much reſt here, probably they would be forgetful of the country they are bound for. Well, when Mr. Love-truth parted from his good friend, the ſhepherd, what ſucceſs had he coming over the reſt of the plain? did he meet with any diſturbance? I am ſure I met with a perſon I did not half like; and though he did not lay his hands upon me, yet I was glad when I got quit of his company.

Care. I can't recollect that he related any thing of that ſort: but I ſuppoſe you remember the thicket on this ſide the plain; do you not?

Heph. Remember it! aye, right well; and have reaſon ſo to do; for I am ſure I had enough to do to get through it, between one thing and another.

Care. Well, when Mr. Love-truth drew towards the

the thicket, he met with another ſhepherd; and the account he gave of the event that happened to them, I think, was altogether as remarkable as the former.

Heph. I thought, Mr. Careful, that you was not without a ſtory in your budget, if you would but unbuckle it: come, let us have this alſo.

Care. Why, the thing was this (though in relating it I ſhall be as brief as poſſible, leſt I ſhould ſay more than is true); Mr. Love-truth having met this ſhepherd, fell into converſation with him; and the ſhepherd liking his talk, invited him to his houſe, and told him that he ſhould be welcome to what it afforded, inaſmuch as he was a lover of pilgrims; and Mr. Love-truth, as he had time enough, it being in the ſummer ſeaſon, conſented to go with him. Accordingly the ſhepherd took him to his houſe, and made much of him; and his domeſticks alſo, who were numerous, ſeemed well pleaſed with his company; though he obſerved that they were not ſo free in converſation with him, nor one another, as the former; neither was the decorum in the family ſo good; nor the proviſions like thoſe of the firſt ſhepherd's. 'Tis true they were generally ſet upon the table with more decorations than the former; but, poor man, he did not ſo much regard that, as he did the ſavour of the meat; though ſometimes, he ſaid (to give the ſhepherd his due) there was tolerable good proviſion, but then it was often ſpoiled by the ſauce; at leaſt the ſame did not ſuit Mr. Love-truth's palate; but, however, he bore with that as well as he could; though now and then he could not help grumbling about it, of which I may take more notice by-and-by.

As Mr. Love-truth had a rural taſte, and was fond of ſheep, he would often walk abroad upon the plain, and take a view of the flock that was under this ſhepherd's care, which was very numerous, both of fat, and lean ſheep, and lambs in an abundance. But as Mr. Love-truth had ſo lately ſeen the conduct of the other ſhepherd, the behaviour of this towards his ſheep was not pleaſing to him; and the leſs ſo, becauſe he ſeemed to place his chief affections upon the fat ones; and this Mr. Love-truth ſaid he gathered, from his being for the moſt part amongſt them. As to that part of the plain where the lean ſheep lay, he ſeldom ſet his foot upon it, unleſs it was on ſome extraordinary occaſion; neither did he take that pains to fold them, in order to preſerve them from danger in the night, as the other did: but as for the fat ones, the utmoſt care was taken of them; if any of the lean ſheep ran aſtray, it was ſeldom that he ſought after them; though perhaps he would order one of his domeſticks to try if he could bring it back again; but as for himſelf, it was ſeldom that he would ſtir a foot; and if the ſervant could not find the ſheep, ſo as to bring it back again, he would ſay, Well, if it is gone, it is gone; I have done my endeavour, and I can do no more. On the other hand, if any of the fat ones ran aſtray, none ſo induſtrious as he to ſeek after them; and he would not leave a thicket, a hedge, or even a mountain unſearched, but he would find them, if poſſible; and when he had caught them, he would lay them on his ſhoulders, and bring them home rejoicing.

And it was very obſervable, that unleſs thoſe fat ſheep that ſtrayed were very unruly, he would not

make

make uſe of his dog to bring them back; from which Mr. Love-truth thought that he was afraid the dog would hurt them, and he ſuffer diſgrace thereby; but as to the lean ſheep, if they went out of their bounds a little way, preſently the dog was called for; but, in fact, the dog was little worth, Mr. Love-truth ſaid; for he thought that he was ſpoiled for want of being properly trained up, he did his buſineſs ſo very aukwardly: he thought alſo that there was ſome animoſity amongſt the ſheep themſelves; for he ſaid that both the fat and the lean would often be battering each other, and ſometimes to ſuch a degree, that it was impoſſible to keep them quiet; and many times their horns have been prejudicial to each other; but this you know could not be the fault of the ſhepherd; neither did Mr. Love-truth think his concern aroſe from his different conduct towards the fat and the lean ſheep. Another thing which diſturbed the good man was, that as this flock lay near the thicket, the foxes would often come from thence, and make their excurſions upon the plain; and ſometimes they would venture among the ſheep, and give them ſome annoyance. 'Tis true, he ſaid, that the ſhepherd was pretty careful to deſtroy the great foxes, the little ones he did not ſo much regard; but Mr. Love-truth ſaid, that he thought the little, as well as the great ones, ſhould have been deſtroyed; nothing would ſerve him, poor man, but a clear riddance of them; and indeed I am much of his mind: what ſay you, Mrs. Hephzibah?

Heph. I think ſo too, Mr. Careful, for the young ones, in time, may live to be old ones.

Care. Very true, they may ſo; but what made the good man more uneaſy was, that he thought the ſhepherd ſeemed to take pleaſure in theſe little animals; Mr. Love-truth's reaſon for thinking ſo was, that he would be often playing with them, inſomuch that he imagined many times the proviſions, or a part thereof, which the ſhepherd ſerved up upon the table, ſavoured of thoſe noxious creatures; but, you know, fancy is a great thing: however, he ſaid it many times ſpoiled his appetite, and cauſed him to go with an empty ſtomach.

Another thing which made Mr. Love-truth uneaſy was, that if any of the ſheep (the lean ones I mean) chanced to be bitten by a fox, the ſhepherd would take little notice of it; or if he did take them in hand, in order to heal them, he would handle them in ſo rough a manner, as that, inſtead of healing their ſores, they were many times made rather worſe; and this, you will ſay, ſhewed want of ſkill indeed.

Heph. It did ſo; but pray did the good man mention any of theſe things in the family?

Care. I will let you know by-and-by; I have not told the ſtory out yet.

Heph. Pray, let me hear it, by all means, and then I ſhall be the better able to judge of things, you know.

Care. You will ſo. You muſt know, that during Mr. Love-truth's ſtay with the ſhepherd, ſhearing time came on; that is, the time for ſhearing the fat ſheep; for thoſe are generally ſhorn before the lean ones: and, by-the-by, you muſt know that this ſhepherd had the fleece for a perquiſite, as had the other; which muſt be a conſiderable revenue, becauſe of the great number of his flock. Well, as Mr. Love-

truth

truth had tarried till this time, he was minded not to go away till the ſhearing was over; for you know there is generally good living at ſheep-ſhearing. And not only ſo, but he was willing to ſee how the ſhepherd diſpoſed of the fleece; becauſe he had heard in what manner the other diſpoſed of his; but to his ſorrow, he found the conduct of this, and the report he had heard of the other, were very different. How the other diſpoſed of his fleece, you have already heard; therefore I need not repeat it. As this ſhepherd had a great flock of ſheep under his care; conſequently his perquiſite of the fleece muſt be large: but he, inſtead of diſtributing it amongſt the neceſſitous, as did the other, laid it up for his own uſe, that is to ſay, the far greater part of it. Mr. Love-truth ſaid that, to give him his due, he would ſometimes be open handed when he ſaw a perſon in neceſſity; but in this he did not rightly pleaſe him neither. What he found fault with in the ſhepherd's conduct was; that when he had been doing a good action, he ſeldom failed publiſhing it; and eſpecially if the perſon he had relieved ſhould, upon any occaſion, diſpleaſe him. Nor did Mr. Love-truth find that his living was any better in ſheep-ſhearing ſeaſon than it had been before; for he had the ſame reaſon to complain of his proviſions being ſpoiled by the ſauce as before, and he begins grumbling again; and not only ſo, but the good man was of ſuch an unhappy diſpoſition, that he could not keep his tongue within his teeth, as we uſe to ſay: had he kept himſelf to himſelf, as others in the family did, he might have lived peaceably enough; but he muſt be repeating his grievances amongſt

ſome

ſome of the domeſticks; which occaſioned him trouble enough, and pulled an old houſe about his ears, as you will hear by-and-by. However, this privilege, he ſaid, he had, that one or two of the family he could converſe freely with, and to them he unboſomed his mind; and, in return, they were very faithful, and never made a bad uſe of what he ſaid to them: there were others of the family to whom he ſpake ſomewhat of his mind concerning the ſhepherds conduct; and theſe would ſeem to acquieſce in what he ſaid; but inſtead of keeping it to themſelves (as did the former), went to the ſhepherd, and improved what he had ſaid to them againſt him; and not only ſo, but ſet things in a quite different light from what they had been repreſented in: you know, that if a perſon only alters the accent on a word or two in a ſentence, it often makes a material difference [illegible] that theſe people, if they only told the ſhepherd what Mr. Love-truth had ſaid; yet they would take care to diſguiſe it in ſuch a manner, as to induce him to receive the report in a quite different ſenſe from what Mr. Love-truth ever deſigned; though I think he did not chuſe to ſay that they made an addition to his words. Now theſe reports cauſed the ſhepherd to take great umbrage at Mr. Love-truth; but his diſpoſition was ſuch, that he would not ſpeak to him about the affair, but kept it in his own breaſt, and, in conſequence of this, his behaviour towards Mr. Love-truth was not as heretofore it had been; and you know that a ſhyneſs on one ſide generally produces ſhyneſs on the other; which was the caſe between the ſhepherd and Mr. Love-truth. Now all this while, as Mr Love-truth ſaid,

ſaid, the ſhepherd ſpake neither leſs or more to him concerning his grievance, but was very diligent in telling it to others, which, you know, was not right; for it repreſented Mr. Love-truth as a litigious perſon, a caviller, or what not: but I think Mr. Love-truth ſaid, that amidſt all, the ſhepherd never queſtioned his honeſty. Now, by the way, I think it was a little ſtrange that he ſhould act in ſuch a manner towards him, when at the ſame time he thought him to be honeſt. But, however, as may be reaſonably imagined, this procedure of the ſhepherd did not at all turn out to the advantage (at leaſt not for the preſent) of Mr. Love-truth; for, of the family, one looked ſhy upon him; and another, with whom he uſed to be intimate, would behave very coolly towards him, &c. and by-and-by the poor man thought that even his two friends did the ſame; which was a great affliction to his mind; but afterwards, to his great pleaſure, he found that they were ſtill conſtant to him: and upon their account he was willing to continue in this place as long as he could. But it was not long before things were brought to ſuch a paſs, that Mr. Love-truth came to a determination to ſet forward on his pilgrimage; and accordingly let his mind be known, and fixed the time for his departure. When the day came, the ſhepherd ſaid to Mr. Love-truth, Well, as we came together in a friendly manner, ſo let us part; come, take ſome refreſhment before you go. He then gave Mr. Love-truth a bone to pick; the meat on which he could not at at all reliſh; beſides, it was ſeaſoned with ſome ſpice of ſuch an ill ſavour, that, poor man! he was obliged to lay down his knife and fork, and march

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off with a full ſtomach, but an empty belly, and an aching heart: and I think he ſaid, that he got no refreſhment till he came to the lodge called Reſt. Thus have I related to you this ſtory, as I heard it from Mr. Love-truth himſelf; though no doubt there are ſeveral occurrences that have ſlipped my memory, as I have a bad one, and it is ſome time ſince I heard him relate it.

Heph. I think, Mr. Careful, that the ſtory is an affecting one. Poor Mr. Love-truth! I cannot but ſympathize with him; it was very hard, indeed, for him to go through ſo much diſquiet whilſt he was there, and to come away empty at laſt! I wonder that the ſhepherd uſed him in ſuch a manner; and the more ſo, becauſe he ſaid that he was a lover of pilgrims; and what makes it more ſtrange is, that he believed Mr. Love-truth was an honeſt man: had he been ſincere in what he ſaid, one would have thought that he would have dealt more candidly by him. But what think you, Mr. Careful? do you think he was an honeſt man, or not?

Care. For my part, I have no reaſon to think otherwiſe; but you know that the ſun is not without its ſpots, neither are the beſt of men without their foibles; and no doubt but Mr. Love-truth had his: indeed I have heard him frequently acknowledge as much; and I am perſuaded that a ſenſe of his failings many times gave him much trouble of mind; but I know that my maſter took great pleaſure in his company and converſation too, and you know it is not every one that he will be free with.

Heph. If Mr. Sincerity was fond of him, I ſhall make no doubt of his honeſty; for I am fully ſatisfied

fied that he would not admit any into his favour but ſuch as he believed to be real pilgrims. But did Mr. Love-truth ſay that he at any time ſpoke to the ſhepherd concerning that part of his conduct which troubled him?

Care. Why, that was a thing my maſter aſked him; to which he replied, that he once ventured ſo to do, but the ſhepherd taking umbrage at it, he was diſcouraged from doing it again; beſides, he heard one ſay, that he might as well take a bear by the paw, as contradict him; ſo that what with this, and his own timidity of ſpirit, he was diſcouraged from ſaying any more to him.

Heph. Oh, oh! if that was the caſe, I have done; but I think that as the ſhepherd had taken umbrage at what Mr. Love-truth mentioned, he ſhould have been ſo faithful as to have ſpoken to him about it, and enquired how matters ſtood, and in ſo doing, he might not have found things ſo bad as they had been repreſented perhaps.

Care. Yes, that would have been a proper method enough, and it might have anſwered a valuable end; and as the ſhepherd often exhorted others to faithfulneſs, ſuch a conduct would have manifeſted his own: but inſtead of that, he would ſay, that as Mr. Love-truth was the offended, it was his buſineſs to apply to him, and not his to ſpeak to Mr. Love-truth, as the poor man was informed by a friend of his.

Heph. Be it ſo; but as the ſhepherd found that the poor man did not come to him, where would have been the harm had he waited upon the pilgrim? It would have ſhewn that he was of a ſelf-denying and alſo of a forgiving ſpirit; would it not think you?

Care. It would ſo; and it would have been an indication that he was a practiſer of what he often inforced upon others; but ſuch a behaviour, I fear, is more talked of than practiſed; which you will ſay is very lamentable.

Heph. It is ſo indeed, Mr. Careful; but how did theſe things ſit upon the minds of Mr. Love-truth's two friends? did this conduct of the ſhepherd give them no uneaſineſs?

Care. Yes, yes, that it did; which they often expreſſed to him; but as they had a value for the ſhepherd, they were willing to bear with him, if poſſible. I ſuppoſe they lived in hopes that, in time, he would be of a better temper.

Heph. I think, Mr. Careful, they were not to be blamed, if ſo be there was any hope of a reformation in the ſhepherd's conduct; but ſtill I think it was a pity that Mr. Love-truth had not the courage to ſpeak to the ſhepherd more than once; perhaps, had he gone to him again and again, as he ſaw occaſion, it might have had a good effect; what think you, Mr. Careful?

Care. Perhaps it might; but I have told you before, the reaſons why he did not; beſides, the ſhepherd had ſomething ſo auſtere in his countenance, that quite diſmayed Mr. Love-truth's ſpirits, which was another great reaſon why he did not unfold his mind to him; ſo, upon the whole, you cannot ſo much blame him. But, by the way, it is really my opinion, that had the ſhepherd condeſcended ſo far as to have taken Mr. Love-truth aſide, and talked with him in a proper manner, it might have had a good effect: and not only ſo, but it would have been

been a good example to all the family: you know, Mrs. Hephzibah, that a good precedent goes a great way, eſpecially in one who is the head of a family.

Heph. Very true, it does ſo; but, pray, had not Mr. Love-truth a perſonal diſlike for the ſhepherd, do you think?

Care. Not in the leaſt, I verily believe, becauſe I often heard him ſay to the contrary; all that cauſed his uneaſineſs was, the ſhepherd's conduct, and the proviſions and ſauces that were brought to table; and you know that if food is not to a perſon's liking, it many times makes one fretful, eſpecially if one happens to be hungry.

Heph. That is very true, it does ſo; but could not Mr. Love-truth have ſpoken to the ſhepherd concerning the food, and told him what he liked, and what he diſliked? if he had, perhaps the cooking might have been altered, and the proviſions made more palatable by that means.

Care. You know that Mr. Love-truth was but a pilgrim, and lived upon charity, and therefore it was not for him to direct, or to chuſe for himſelf.

Heph. There is a great deal in that, indeed, Mr. Careful; I believe what you ſay to be true. But I think you ſaid, juſt now, that the ſhepherd had a great number of lambs under his care, did Mr. Love-truth ſay nothing concerning the ſhepherd's management of them? you know that they are the tender part of the flock, and great care ought to be taken of them.

Care. I have a head, you ſee, and ſo has a pin; I ſuppoſe this is not the only thing that I have ommitted relating to you; but you will excuſe it, as you ſee my memory is bad. As to the ſhepherd's con-

duct towards the lambs, Mr. Love-truth ſaid, that it was not altogether ſo pleaſing to him as he could have wiſhed: it was true, he ſaid, that when the lambs were firſt brought forth, he was very careful of them, and ſeemed to take great delight in them, and was aſſiduous to preſerve them from danger, till ſuch time as they were folded; but afterwards, he took no more care of them than he did of the lean ſheep, unleſs any of them bid fair for fattening apace. This conduct gave much trouble to Mr. Love-truth; for, poor man, he thought, that the poor lambs ſhould have been as much regarded as the fat ones.

Heph. I ſuppoſe he thought that the proprietor of the flock had an equal regard for one as for the other; did he not, Mr. Careful?

Care. Yes; and he had heard by-the-by, that this was really the caſe; he alſo very naturally thought, that the weak had moſt need of ſuccour and aſſiſtance.

Heph. Very true; I don't at all wonder that his mind was not ſatisfied with ſuch a contrary behaviour. But, pray, Mr. Careful, were there any more ſhepherds upon the plain beſides theſe two that you have been ſpeaking of? Did Mr. Love-truth ſay that there were?

Care. Oh, dear! yes, many, both regular, and irregular. You know that the plain is very large, and much cattle feeding thereon, both ſheep, and goats; it would be impoſſible for two ſhepherds to take care of the whole flock.

Heph. In that you are very right, Mr. Careful; but, pray, did Mr. Love-truth ſay any thing concerning the reſt of the ſhepherds?

Care. Yes, yes. Though I have a forgetful head, yet I remember a great part of the account he gave

of

of them; which I ſhould have told you, if you had not aſked me.

Heph. Pleaſe to excuſe me, Mr. Careful; but, pray, let me hear the account he gave of them.

Care. Why, I ſuppoſe that you look upon Mr. Love-truth to be a man not eaſily pleaſed, and, in fact, I don't think he is; eſpecially when things went contrary to his expectation. Now, in the conduct of ſeveral of theſe ſhepherds, there were, among others, two things in particular, that made him uneaſy, which he had not indeed from perſonal knowledge, but from good information.

The firſt thing which ſeveral of theſe ſhepherds diſpleaſed Mr. Love-truth in, was, that they frequently ſpent their time in a very unbecoming manner; namely, in frequenting publick places, to which they had no call to go; and playing at various games, which he thought to be unlawful; this was one cauſe of his uneaſineſs.

Heph. I don't at all find fault with Mr. Love-truth for his tenderneſs; but you know, Mr. Careful, that the human frame requires exerciſe, and a little diverſion now and then to animate, and quicken the ſenſes: therefore, was not this a needleſs ſcruple in Mr. Love-truth?

Care. After I had heard him give his reaſons for his ſcruples in this reſpect, I could not ſay that they were altogether needleſs.

Heph. Pray, Mr. Careful, what reaſons did he give for his ſcruples? And wherein did he think that they acted amiſs?

Care. Why, he had three reaſons for his uneaſineſs: Firſt, he thought ſuch conduct might be a means of taking off their thoughts from the occupation

they

they were engaged in; and that, you know, would be a bad caſe. His ſecond reaſon was, he thought if the time which they ſpent in this idle manner, as he called it, was by them employed in overſeeing and taking care of the weak of the flock, it would be much better than to let them be ſo greatly neglected; and I doubt not but you will ſay, that ſuch a remark was not altogether unneceſſary. The third reaſon he gave was, that it was an ill precedent to their domeſtics; for he thought that they, ſeeing their teachers take ſuch liberty, and follow ſuch practices, would be in danger of copying after their example; and ſo, by-and-by, it would be like maſter like man, as we uſe to ſay; and indeed he had ſome ground ſo to fear, becauſe, as he was told, ſome of them actually ventured to do as the ſhepherd had done: and, you know, as the ſhepherds did ſuch things themſelves, they could not with a good grace lay the evil of it before others. Now, Mrs. Hephzibah, do you think that was a needleſs nicety in Mr. Lovetruth, or no?

Heph. Oh, dear! by no means; I am fully convinced that Mr. Love-truth's ſentiments were, in this reſpect, very juſt; and hope that neither of the ſhepherds he was with were of this number.

Care. No, neither of them; and though he diſapproved of part of the conduct of the laſt he was with, yet this he ſpake to his honour, and with a degree of pleaſure, that he was not addicted to any ſuch practices, but rather reproved thoſe that were, eſpecially if he knew that any of his own houſe were found ſo doing.

Heph. Well, I am pleaſed with that however; and am as well pleaſed to hear that Mr. Love-truth was ready to ſpeak ſo well of the ſhepherd in this reſpect; methinks

methinks it convinceth me that he was no enemy to him.

Care. Enemy! no, by no means; I dare ſay that he would have ran through many dangers to have ſerved him, notwithſtanding all that had paſt between them.

Heph. Well, this pleaſes me again; for you muſt know that I don't like to have people part at enmity one with another. But as we are ſpeaking of this, it is juſt come to my mind to aſk you, if Mr. Love-truth told you how the ſhepherd's domeſtics (as he called them) liked the proviſions of the houſe; did he, or did he not?

Care. Had I not been a dunce, I might have told you that before; ſome of them, and eſpecially thoſe that Mr. Love-truth took for his friends, (though ſometimes the poor man was ready to think that he had ne'er a friend) often acknowledged to him, that they were very diſagreeable, and more eſpecially the ſauce; for, you muſt know, their palates were ſomething dainty: but others, yea, the greateſt part of them, praiſed the proviſion wonderfully, even as though there was none like it in all the plain, and likewiſe ſucked in the ſauce greedily. It was Mr. Love-truth's opinion, that let the ſhepherd ſet what he would before them, they would have liked it, and praiſed it, ſuch an high opinion had they of his cookery; but you know there is a wide difference in people's palates; what one likes, another diſlikes; ſome like meat beſt when it has been kept too long, whereas others can't bear any thing that is the leaſt tainted.

Heph. Very true, Mr. Careful; but for my part, I ſhould chuſe to meſs with the latter, and let the ſhepherd's domeſtics enjoy themſelves with the former, as they have ſuch a liking for it. Well, Mr. Careful,

ful, now, if you pleaſe for the ſecond part of Mr. Love-truth's grievance concerning the ſhepherds.

Care. So much of it, Mrs. Hephzibah, as I can remember, I will relate to you; but it being ſome conſiderable time ſince he left our houſe, 'tis very poſſible I have loſt ſome part of it. I ſhall introduce this part of the ſtory, as before, by obſerving, that on this plain there were many who bore the character of ſhepherds, but went under various denominations; though, according to Mr. Love-truth's account, they may be reduced to theſe two, namely, the eſtabliſhed ſhepherds, and the tolerated ones.

Heph. Then 'tis to be hoped that the flocks were well taken care of amongſt them all.

Care. Why, one would imagine ſo; but, perhaps, in the ſequel, you will be of a different ſentiment. The account I had of the eſtabliſhed ſhepherds was this: Thoſe who were at firſt raiſed to that high ſtation, and alſo the majority of their ſucceſſors for ſeveral generations, executed the office they were placed in, with a great degree of honour and credit, inſomuch that their memory is had in reputation upon the plain to this day, for having governed their flocks well, and fed them with wholeſome food: but, in proceſs of time, there ſprang up another generation, who cared as little for the flocks, as the others had been diligent in the diſcharge of their duty; this careleſs generation had ſpread themſelves over the plain, when Mr. Love-truth came over it, excepting a place here and there where there were a few, who, by his talk, did exert themſelves more than common, but through it got themſelves hated by their brethren, who did their utmoſt to get them diveſted of their office; and this, you will ſay, was a bad caſe.

Heph.

Heph. A bad caſe, indeed, Mr. Careful! But, pray, what became of the flocks all this while; ſurely they muſt be in a bad ſituation, were they not?

Care. No doubt of that; for, by what I could learn, they were in a moſt ſtarving condition, but that thoſe ſhepherds were little concerned about. Shepherds, did I call them? Were they worthy the appellation? 'Tis true, they wore the ſhepherd's habit, ſo called, and would have others think that they were really ſuch; but 'twas Mr. Love-truth's opinion, and I join with him, that they more properly might be termed hirelings, who cared not for the ſheep; for it appeared, even to a demonſtration, that 'twas only the fat and the fleece that they had in view, by their feeding and cloathing themſelves therewith.

Heph. This brings to my mind a paſſage that I once read in an ancient record, concerning ſome ſhepherds who were much of the ſame complexion as theſe; to the beſt of my remembrance it runs thus: *Woe to the ſhepherds that do feed themſelves: ſhould not the ſhepherds feed the flocks? Ye eat the fat, and ye cloath you with the wool, but ye feed not the flocks.*

Care. Very pertinent to the purpoſe indeed, Mrs. Hephzibah; and, for my part, I cannot think but ſuch a denunciation will one day fall upon the ſhepherds we are now talking of, unleſs there be a reformation in them, which, at preſent, there ſeems to be no proſpect of.

Heph. An awful caſe, indeed! Mr. Careful. But, pray, did theſe ſhepherds obſerve any order or diſcipline among their flocks? Did Mr. Love-truth ſay any thing of that ſort?

Care. By what I could learn from him, they obſerved none at all; the ſheep might do as they would,

and wander where they would, for what the ſhepherds cared; and if any of them were diſeaſed, or received any hurt, which you know is often the caſe with ſheep, they might heal themſelves or die, for all that theſe ſhepherds did.

Heph. This brings to my memory another paſſage in the before-mentioned record, the purport of which is, *The diſeaſed have ye not ſtrengthened, neither have ye healed them that were ſick, neither have ye bound up that which was broken; neither have ye brought again that which was driven away, neither have ye ſought that which was loſt.* And again, *My ſheep wandered and ſtrayed through all the mountains, and upon every high hill; yea, my flock was ſcattered upon all the face of the earth, and none did ſearch or ſeek after them.*

Care. A juſt portrait, indeed, of thoſe ſhepherds, and alſo of the flocks over which they pretended to have the charge; now this, you muſt think, gave no ſmall concern to Mr. Love-truth.

Heph. Poor man! For my part, I do not at all blame him; it muſt certainly be a matter of great concern to any ſerious thinking perſon. But, pray, Mr. Careful, had theſe perſons, think you, any expectation that the proprietor of theſe flocks would ſometime or other come and take cognizance of their proceedings?

Care. I underſtand that they profeſſed to believe that he would come amongſt them; but by their practice, it ſeemed as though they did not believe it, nor deſire it neither.

Heph. It ſeems ſo indeed, Mr. Careful; but come when he will, it is my opinion, there are few of them will have the pleaſure to hear him ſay, *Well done, good and faithful ſervant.* But, Mr. Careful, what account

count did Mr. Love-truth give of the tolerated ſhepherds? Did they behave more to his ſatisfaction than the former ones, or did they not?

Care. He expected that they would have ſo done, Mrs. Hephzibah; and 'tis true, ſome few of them he was greatly delighted with, they being, according to the account he had of them, of the ſame ſtamp, with the firſt ſhepherd he was with. Theſe were diligent in the truſt committed to them; not ſeeking their own profit, but careful in watching over their flocks, and took the utmoſt care to feed them with paſture convenient for them; ſtrictly obſerving a good œconemy, taking the greateſt care that neither a ſheep nor a lamb ſhould be wanting; and if at any time either of theſe chanced to wander from the fold, no reſt would they take till they had recovered it, if poſſible, to the fold again. If any were diſeaſed, or hurt by a beaſt of prey, all proper methods were taken by them to cure the ſick, and heal the wounded; and this, you will think, afforded Mr. Love-truth a great degree of pleaſure.

Heph. No doubt but it did; and I am glad that he had ſomething in his way that gave him pleaſure, amidſt all his troubles. But were thoſe few you ſpeak of, the only ones that acted in this manner? Did not the reſt copy after their example?

Care. That they did not is evident, from the account I gave you of the ſecond ſhepherd that Mr. Love-truth was with; for, by what I could learn, they were come to the like paſs with ſome of the ſame employ in former times, whoſe conduct cauſed one of the principal good ſhepherds to ſay, and no doubt with great concern, *All ſeek their own, and none the things of the proprietor*; though 'tis to be ſuppoſed

that there were ſome few excepted then, as well as when Mr. Love-truth was upon the plain. 'Tis true there were ſeveral that pretended to be like minded with the few, but ſooner or later it appeared that they were quite oppoſite to them; and this was a great part of our pilgrim's grievance: indeed they in general pretended to have the honour of the proprietor and the good of the flocks at heart; but it appeared moſt obvious that this was not the caſe; they having by their conduct ſhewn, that they had no more regard for their flocks, than had the eſtabliſhed for theirs: and it was evident that the flocks of both were equally in a ſtarving condition; and that the ſhepherds were alike thoughtleſs of them; and by what Mr. Love-truth could learn, things grew worſe and worſe in this reſpect.

Heph. This is certainly a bad affair, Mr. Careful; but what ſhall one ſay? 'Tis to be hoped that when things are at the worſt, they will mend; and one would imagine, from the relation you have given, that things cannot be much worſe than they then were.

Care. The things that I have related to you were certainly in a bad ſituation when Mr. Love-truth was upon the plain; and I am ready to think that they are not much better now; ſo that, as to their amendment, there is but little proſpect of it, unleſs their growing worſe and worſe be an indication thereof: indeed it was the opinion of ſome of the inhabitants of the plain, that there was a time coming, when things would be widely different from what they were then: they expected, that at that period the ſhepherds, to a man, would be faithful ones, and the flocks in a more flouriſhing condition than ever they had yet been; and truly, I cannot ſay but that I at

preſent

preſent harbour the ſame ſentiment in my own breaſt, which, at times, gives me much pleaſure.

Heph. That will be a happy time indeed! and for the ſake of the flocks one would earneſtly wiſh its approach: certainly, thoſe who delight in the proſpect of it, muſt greatly rejoice when it takes place. But, pray, Mr. Careful, did Mr. Love-truth ſay any thing about the ſhepherds agreeing, one with another? Was there a harmony ſubſiſting between them, or was there not?

Care. You know 'tis an old ſaying, That two of a trade ſeldom agree; which ſaying is verified in the perſons profeſſing this occupation. In a former period of time, as Mr. Love-truth learned, there were few ſhepherds upon the plain, in compariſon, but what were eſtabliſhed ones, and accordingly claimed the ſole prerogative of the ſhepherds office, and always caſt an envious eye towards ſuch as at any time intermeddled with the ſame; and, as they had a power given them by their ſupreme, thoſe whom I now call tolerated ones were much annoyed by them, but much more ſo when their number encreaſed upon the plain: then they were haraſſed by the eſtabliſhed ones exceedingly, by being debarred from, or turned out of their office; and not only ſo, but by being loaded with the heavieſt calumnies that could be invented; and if they viſited their flocks, it was almoſt at the peril of their lives. This way of proceeding continued a conſiderable time: but after a while, another ſovereign aroſe, whoſe diſpoſition towards the tolerated ſhepherds was not a whit better than the former ones: yet, in order to bring about a deſign of his, he gave orders that theſe ſhepherds ſhould have full liberty to exerciſe their office, and

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that without moleſtation; and this, no doubt, was matter of great joy to them, as they were lovers of their flocks, and had the intereſt of their proprietor at heart. Well, in proceſs of time, this ſovereign being removed, another was placed in his room, and he having a different turn of thought from the former, ratified what the other had begun, gave theſe ſhepherds full liberty to execute their office, and took care that they ſhould not be moleſted in time to come; by which means they have enjoyed peace and tranquility in a good degree even to this day. Of this affair I only give you a brief ſketch, for 'tis not in my power to relate to you all that Mr. Love-truth ſaid concerning it.

Heph. This relation, brief as it is, giveth me a great degree of pleaſure, and the more ſo, as thoſe tolerated ſhepherds continue to enjoy their liberty, and none dares to deprive them of it; and one would hope that thoſe upon the eſtabliſhment are now of a better diſpoſition towards them than they were in time paſt.

Care. It would be well if that was the caſe, Mrs. Hephzibah, but by Mr. Love-truth's account, there is but little appearance of it, for he ſays they have made various attempts to wreſt the privileges from them; and once, in particular, in the time of a ſucceeding ſovereign, who favoured not the tolerated, they had almoſt accompliſhed their deſign; but by a moſt remarkable interpoſition of providence, when things were brought to a criſis, they were baffled in their enterprize, and their deſign entirely fruſtated, no doubt, to their great mortification; ſince which time the ſucceeding ſovereigns, being of an excellent diſpoſition, have given them no countenance in this affair; on which account they can do little more than

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deſpiſe the tolerated, which, by appearance, many of them do with all their hearts.

Heph. As this is the caſe, I will aſk but one queſtion more concerning them. Pray, did Mr. Love-truth ſay any thing how theſe ſwains agreed one among another, or did he not?

Care. By what he related, that queſtion may be ſoon anſwered; for they having but one rule to go by, had nothing to diſagree about, unleſs it was who ſhould have ſuch a flock that yielded the beſt fleece, concerning which moſt of them were anxious, and would not leave one ſtone unturned, in order to accompliſh their end; and great bickerings, ſtrife, and debates have been, and ſtill continue, betwixt ſome of them on that account. Indeed Mr. Love-truth thought that none of them all had any thing farther in view; for they regarded their flocks ſo little, as that they would leave them without the leaſt concern, whenever they could meet with a more advantageous poſt.

Heph. According to this, then, the old proverb is verified in them, No fleece, no ſhepherd. But 'tis to be hoped, that when they had got a better poſt, as you call it, they were then more diligent in their duty than they had been before.

Care. Far from it; on the contrary, they generally appeared more idle; for being thus advanced, they care not how little they inſpect into the ſtate of their flock, or how ſeldom they are amongſt them: their cuſtom is to viſit their flocks perhaps twice or thrice in the year, and to pay a hireling ſmall wages for officiating the reſt of the time; who generally cares as little for the flock as his maſter does. Some of theſe ſwains get to themſelves pluralities, and then, you know, it is impoſſible for them to be with each.

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What the conſequence will be when the Proprietor comes, I will not ſay; but am of opinion, that when he makes inquiſition, it will be fatal to them.

Heph. Indeed Mr. Careful, I am quite of your opinion; for my part, I am almoſt ſick of them, ſo deſire to hear no more of them. Now let us turn our diſcourſe to the tolerated ſhepherds; of whom I expect to hear a much better account.

Care. It would be a pleaſure to n ., to give you the beſt account in the world of them, but I fear that if I give you a juſt relation, your ſickneſs will be increaſed. No doubt but you remember the hint that I before gave you; and ſure I am, that there can be no pleaſure in expatiating upon it, as I have not the leaſt room to extenuate; for I have reaſon to believe, that what Mr. Love-truth ſaid is juſt, and it gave him great uneaſineſs.

Heph. And great reaſon had he to be concerned; and, as it is a melancholy caſe, I think we may as well let it drop. But yet, methinks, I ſhould be glad to know if Mr. Love-truth ſaid how they agreed one among another; there can be no harm in that, however.

Care. 'Tis my opinion, that the relation of that may not be ſo agreeable to you as you may imagine; but as you deſire it, I will give you a brief hint concerning this matter. You may remember, I told you that the ſhepherds upon the plain conſiſted of various claſſes: now theſe various claſſes conſiſted chiefly of the tolerated; and as it was never known, that all mankind were of one ſentiment, ſo it cannot be expected that that was the caſe with theſe ſhepherds; though, 'tis true, in ſome things they agreed tolerably well; yet, with regard to ſome others, they many times had great altercations. The principal things

things that they differed about (by what Mr. Lovetruth could learn, and I from him) were, the manner of governing their flocks, and the nature of the herbage with which they were to be fed; and theſe, you will ſay, are two very material things. Concerning government, a few appeared ſomewhat ſtrict, and contended for the ſame, as judging it highly neceſſary for the good of the flocks. On the contrary, others judged that ſuch a procedure rather tended to cauſe diſtraction, and breed animoſity: but I think were they to adhere ſtrictly to the rules of the plain, they might ſoon be ſettled, and ſo have no occaſion for diſputing concerning theſe points.

Heph. Then there is ſuch a thing as a collection of rules of the plain extant, is there?

Care. Yes, yes, that there is. I have a copy at home; had I thought of this converſation, I might have put it in my pocket; therein you ſee the method of governing the flocks at large.

Heph. And 'tis to be ſuppoſed, that as there is ſuch a thing in being, thoſe ſhepherds are not deſtitute of it.

Care. I don't doubt but that every one of them has a copy: but if they do not conſult it, or will not adhere to it, they may as well be without it.

Heph. Very true, Mr. Careful; if an architect will not regard his rule, no wonder if his building be not uniform. Well, but wherein did they differ concerning the food for their flocks? one would think that there need be no diſputes about that.

Care. And yet I think this was the chief point they contended about. You muſt know, ſome few there were who were very particular concerning the manner and ſort of herbage they fed their flocks with, never grudging the labour they beſtowed upon them, and

thinking nothing too nice wherewith they fed them; taking the utmoſt care that no wild or poiſonous weeds grew on the ſpot whereon the ſheep grazed that were under their care: and not only ſo, but as oft as they judged it needful, they would caſt among the ſheep and lambs an herb, or plant, called *draw-me*, and another called *ſhall-come*, which they had from the laſting-hills, theſe plants being not to be found elſewhere: and as both of them were of an excellent flavour, the ſheep fed upon them with pleaſure, and many of them grew much thereby, as Mr. Love-truth informed me. He alſo ſaid, that the other ſhepherds, excepting thoſe whoſe taſte was vitiated, now and then would caſt a little of theſe plants amongſt their flocks; but before the ſheep had got a full meal, they would cover it over with what Mr. Love-truth called *baſtard plants*; the name of one was *be-good*, a ſecond *good-motions*, a third *get-grace*; the taſte of which was not unlike *darnel* among good bread-corn.

Heph. Oh, *darnel!* I ſhan't forget *darnel:* I am ſure that that I gleaned among the wheat, and eat of when I was at the firſt caſtle, made me ſick enough.

Care. Well, from that you may judge how theſe weeds agreed with the ſheep. But theſe three were not all; for they alſo caſt among them a fourth, called *muſt-do*; and, by what I could find, a muſty taſte it had; and although few of the ſheep liked it, have it they muſt, becauſe it was the ſhepherd's pleaſure to give it them. You muſt think that the ill ſavour of theſe weeds tended to take away the ſweet flavour of the two good herbs, and likewiſe to pall the appetite of the poor ſheep.

Heph. To be ſure it did; but as there were goats upon the plain, why did they not (if the weeds muſt

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be diſtributed) give to them; perhaps they might be more ſuitable to their conſtitution and palate too; you know there is a wide difference between ſheep and goats.

Care. There is ſo; and perhaps the latter might not diſlike the provender; yet, in my opinion, it would be of as little uſe to them as to the ſheep. But bad as theſe plants were, a great ſtir was made in behalf of them, by thoſe who uſed them; nor did they ſcruple to affirm that they had authority in the rules of the plain, to diſpoſe them in the manner they did; alledging that this method was moſt beneficial to the flocks, and more for the intereſt of their proprietor: nor did they neglect to fix opprobrious names upon the few ſhepherds before-mentioned; becauſe they maintained that their method was moſt conſiſtent with, and agreeable to the aforeſaid rules, and the directions given by the proprietor.

Heph. 'Tis great pity, Mr. Careful, that this ſhould be the caſe; but as you have peruſed the rules, what think you of the affair? which of the two parties, in your judgment, acted moſt agreeable to them?

Care. My judgment, Mrs. Hephzibah, is not to be depended upon, therefore not a ſtandard for others; but, in my opinion, the practice of the few I firſt mentioned was moſt ſalutary and nouriſhing to the ſheep, and alſo to the lambs.

Heph. Indeed I am ready to join iſſue with you; but perhaps the others were honeſt men, and acted, as they thought, in the beſt manner; for I ſhould think that no one who has a value for the rules, the ſheep, and alſo for the proprietor's intereſt, would wilfully act repugnant thereto.

Care. I am willing to believe that what you ſay is

true; but this is an indication that the beſt of men are but men.

Heph. That's true, Mr. Careful, it is ſo. Well, but how did the other claſſes manage? had you any account of them?

Care. Such an account as, in my opinion, will not be very pleaſing to you: you remember I have already told you what a ſtarving condition their flocks were in; and no wonder, as they had no wholeſome food to feed upon, but lived upon mere traſh; with which they ſeemed to be content, yea, took pleaſure therein.

Heph. This being she caſe, one would think that this claſs had no regard to the aforeſaid rules.

Care. One would think ſo indeed; but yet they made as great pretenſions thereto, as the other ſhepherds did; and looked on them as ignorant or obſtinate, becauſe they did not act in like manner with-themſelves. All theſe things put together, made another great part of Mr. Love-truth's grievance: but I have not told you all yet. You muſt know, that however theſe ſhepherds diſagreed about the aforeſaid matters, they all (ſome few excepted) agreed in one thing, *viz.* in ſetting up ſeminaries (or what you pleaſe to call them), for training up and qualifying perſons for the ſhepherds employ; and when they had been at ſchool a certain time, and learned ſuch and ſuch things, then they were placed in the office of a ſhepherd, either to aſſiſt another, or to have the whole care of a flock themſelves. This Mr. Love-truth thought was ſhooting beſide the mark, becauſe, though he was converſant with the aforeſaid rules, yet he could not find one ſyllable of a direction for proceeding in this manner; beſides, it ran in his head that it was the ſole prerogative of the ſ oprietor, or Lord of the

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plain, to qualify and ſettle ſhepherds therein; and truly I am of his opinion, becauſe there are expreſs declarations in the rules to that purpoſe.

Heph. It may be as you ſay; but yet there can be no harm, you know, in a perſon's having learning; and ſurely a perſon that is well ſkilled therein, muſt have his underſtanding better cultivated than one that is not.

Care. Why, I will tell you, Mrs. Hephzibah, Mr. Love-truth was no enemy to learning, provided it was kept in its proper place; he has ſaid, that, for his part, he ſhould not be uneaſy if every ſhepherd upon the plain was poſſeſſed of it; but he abhorred the thought of its being an abſolutely neceſſary qualification for this employment, becauſe he ſaid that ſome of the principal ſhepherds in every age had been deſtitute of it.

Heph. But, Mr. Careful, do you not think that learning is a uſeful hand-maid to theſe perſons, and ſo anſwers ſome valuable purpoſes?

Care. I once heard of a hand-maid, who, upon a particular occaſion, deſpiſed her miſtreſs in her heart; the reſult of which was, ſhe got herſelf turned out of doors; which, you will ſay, was very juſt; and when the hand-maid you ſpeak of acts in the ſame manner (which I fear is too often ſeen), it would be well if ſhe was ſerved ſo too. Shepherds are frail mortals, as well as other folks, and are prone to ſet too high a value on that which profiteth not. As to the valuable purpoſes this ſcience may anſwer, I muſt leave them; but 'twas Mr. Love-truth's opinion, that a ſwain, who yet was not poſſeſſed of it, might be as experienced in the ſhepherd's employ (if not more ſo) than multitudes of thoſe who had it; and

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this, he ſaid, many times appeared to a demonſtration. Our pilgrim was the more confirmed in this opinion, becauſe he had read an epiſtle wrote by one of the moſt eminent ſhepherds that ever was upon the plain; who, though he was brought up and educated by an eminent doctor, and under him had aequired a great ſtock of literature, and ſpake more tongues than any man could pretend to; yet he ſet it all at nought, eſteemed it as mere droſs, and depended wholly upon the proprietor, or Lord of the plain, for his proper qualifications, in which he greatly excelled.

Heph. If this be the caſe, I have no more to ſay; pleaſe to proſecute Mr. Love-truth's account.

Care. By what I could underſtand from him, he imagined that the greater part of theſe ſeminarians (or what ſhall I call 'em) took upon themſelves this arduous employ, more for the ſake of the fleece, than for the eſteem they had for the flock; for, by what he could learn, he ſaid there were but few, if any of them, properly qualified for this ſo great an undertaking, which he looked upon not to be a trifling matter. He ſaid it was very true that ſome of them had acquired the theory of the ſhepherd's employ; but by what he could gather from them, that was all. Others of them, he ſaid, came from the ſchool near as great dunces as when they went to it; knowing as little of the ſhepherd's calling, as an idiot does of the heavenly bodies, the tranſit of Venus, or the country of Preſter John; they having no more notion what paſture was proper for the ſheep to feed upon, nor how to manage them when diſeaſed, nor how to train up a dog, nor how to make uſe of one, if trained to their hands, nor how to make uſe of the crook, than the man in the moon. Mr. Love-truth thought that

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the only thing theſe novices underſtood about ſheep, was the ſhearing part: which part, by-the-by, you know, is not in a ſhepherd's commiſſion: according to the rules, part of their commiſſion runs thus, *Feed my ſheep—feed my lambs*; but not one word about ſhearing. Mr. Love-truth was of opinion, that if theſe perſons were proper, and muſt come into the flock, it would have been much better if they had been employed in a different branch, and, as ſuch, they might have been uſeful ſubjects in their generation; and ſo they might as well have ſaved the ſweat of their brains, ſpent in ſtudying, and their maſters the fatigue which they doubtleſs had in teaching them.

Heph. To be ſure, Mr. Careful, this is not a pleaſing account; and as theſe perſons were deficient in other reſpects, I ſuppoſe they had but little ſkill in fox-taking, which I take to be a part of the ſhepherd's office.

Care. But little, Mrs. Hephzibah; for I queſtion whether, in reality, they knew a fox from a gooſe.

Heph. Sure they could not be ſo ignorant as that comes to, Mr. Careful.

Care. I could give you ſeveral inſtances of their ignorance; for a ſpecimen of which, take the following one, as I had it from our pilgrim. You well know that there is a wide difference betwixt a fox and a ſquirrel, both in ſhape and nature: every one knows, who has ſmelt a fox, that it is a ſtinking animal, as well as miſchievous; but a ſquirrel is the contrary. Now, at a certain time, one of theſe ſimple ſhepherds being abroad, happened to eſpy a ſquirrel, and judging it to be a fox, without any farther enquiry, he called ſome of his domeſtics together, and told them that there was a fox in ſuch a place; upon which they agreed to go and catch him. Accordingly

they

they took their dog with them (which was almoſt uſeleſs), and away they went. When they came to the place where the ſquirrel was, and had deſcried him, the domeſtics being as ignorant as their maſter, or willing to humour him (as is too often the caſe), immediately claps their hands to the dog, and cries out, Seize him, ſeize him—a fox, a fox: and really, amongſt them, the poor ſquirrel had not an eaſy matter to eſcape with his life. Now if this was not ignorance, I know not what is.

Heph. Very true, it was ſo; but yet it is to be hoped that ſome of theſe ſeminarians, as you term them, were able men, and well qualified for the work they were employed in, otherwiſe it would be bad indeed.

Care. That there might be ſome, I do not remember that Mr. Love-truth queſtioned; but then they were ſuch as placed no dependance upon their acquirements; I think one of them told him that he did not, and that he was well ſatisfied that it was not in the leaſt helpful in teaching him the manner of folding, feeding, catching, or cleanſing the flock, over which he was placed; but that he depended for his furniture entirely upon the Lord of the plain, as directed in the rules thereof. But as I have another ſtory by the end, if you pleaſe we will diſmiſs theſe ſhepherds, and attend to that.

Heph. You are very obliging indeed, Mr. Careful; pray let me hear it.

Care. The ſtory relates to two perſons who ſet out on pilgrimage, both about the ſame time; the one a male, the other a female; the man's name was Stedfaſt, and the woman's name was Wavering. Now as Mrs. Wavering was travelling over the plain called Hope, ſhe was overtaken by Mr. Stedfaſt, and after compli-

compliments paſt, Mr. Stedfaſt enquired of Mrs. Wavering whither ſhe was bound? To which ſhe replied, that ſhe was travelling towards the Land of Light. My face, ſaid Mr. Stedfaſt, is alſo ſet thitherward; and as this is the caſe, I ſhall be glad of your company. Mrs. Wavering at firſt ſeemed ſomewhat ſhy, but, upon examining each other's credentials, and finding them to agree together, they ſtruck hands, and mutually agreed to bear each other company to the deſired port; and, by what I could learn, they walked on very happily together for a conſiderable time, and were very helpful to each other on the road: if one ſaw any danger in the way, the other was informed of it; if one met with a ſlip, the other was ready to aſſiſt; if one was going out of the road, the other would give a timely caution to look into their map; if an enemy attacked them, they helped each other againſt him: and thus they went on till they came on this ſide the Enlightener's. But now things began to take a different turn, and their walk together was not ſo comfortable as it had before been; for, by ſome means or other, debates began to ariſe between them: not that their diſputes were concerning the way, no, not in the leaſt; but chiefly about the laws and rules of the country to which they were travelling; for you muſt know that they had with them a copy of the king's ſtatute-book, about which they often diſagreed in their ſentiments. If Mr. Stedfaſt, at any time, ſaw any thing in the book which he thought was agreeable to the King's mind, he would ſhew it to his companion, and give her his thoughts upon it: but ſhe, without making farther enquiry, preſently ſaid, That cannot be, but the meaning of it is ſo and ſo; and ſo obſtinate was ſhe, that her own way ſhe

would have, and nothing could beat her out of it. So, in order that the poor man might have a quiet life, he was obliged to give her her own way, and to keep his thoughts to himſelf; and this, you will ſay, was not a very comfortable way of going on; but, by what I could learn, this was the caſe through the greateſt part of their pilgrimage.

Heph. This was but very indifferent going on indeed, Mr. Careful; and I dare ſay that it was matter of concern to Mr. Stedfaſt, and the more ſo, as they had travelled ſo happily together before: and I think that Mrs. Wavering was quite in the wrong, that ſhe did not enquire into, and ſearch the ſtatute-book diligently, to ſee if theſe things were ſo, as Mr. Stedfaſt had repreſented them; which had ſhe done, perhaps ſhe would have been of her companion's mind, and ſo their tranquility might have been preſerved; which would have been a great happineſs to both. But, pray, Mr. Careful, can you account for Mrs. Wavering's proceedings in the above reſpect? Was there not a cauſe for it?

Care. I can give no reaſon for it, for my part; only I imagine that ſhe was not ſo much indulged by the Enlightener as her companion was.

Heph. Well, if ſhe was not, what reaſon had ſhe to differ with Mr. Stedfaſt?

Care. No material reaſon, as I know of, only you know when the ſex take it in their heads, they can be perverſe enough; but I aſk your pardon, Mrs. Hephzibah.

Heph. I can eaſily excuſe your pleaſantry, Mr. Careful; but I think this was a ſad caſe, and I pity the poor man.

Care. Aye, and the poor woman too; for I know not but ſhe was as unhappy in herſelf, as ſhe made him;

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and I could have heartily wiſhed that it had been otherwiſe with them. But I have another ſtory ready, about two other pilgrims; if you pleaſe you ſhall hear it.

Heph. With all my heart, Mr. Careful; I hope it will be more pleaſing than the latter part of the former ſtory.

Care. We uſe to ſay, that the proof of the pudding is in the eating. Theſe pilgrims I am going to ſpeak of were male and female, as were the other two, and ſet out on pilgrimage partly as they did; and I ſuppoſe they were both of them couſin-germans to Mr. Stedfaſt, becauſe they bore the ſame name. In what part of the road they met with each other, I cannot juſtly ſay; though I apprehend that it might be between the two caſtles: but ſo it was that they did meet; and ſoon after congratulating each other, on account of their being come on their way ſo far, it came into the man's mind, that this female would be a ſuitable companion for him, as he found that ſhe was travelling towards the Land of Light. Accordingly he opened his mind to her; but ſhe ſeemed to be of a very different way of thinking, and would by no means liſten to his propoſal. However, he was ſo intent upon it, that he renewed his ſuit to her; and after ſome conſiderable time was ſpent in arguing the matter over, ſhe at length conſented, which was to him matter of great joy; and accordingly they ſtruck hands, and ſet their faces towards their deſired haven; and very agreeable company they were one to another: if there was any difference, they ſeemed to excel the two former pilgrims. But after a while, this happineſs of theirs began to abate; for, by ſome means or other, the man got into company with one Mr. Moroſe, the ſame was a bitter enemy to pilgrims; and, through his means, the man led his companion but an indif-

ferent life, inſomuch, that I am of opinion ſhe oft times repented her bargain: not that they diſagreed about the way that they were travelling in, nor about the rules in the ſtatute-book; no, not in the leaſt; for, by what I could learn, they agreed in that to a tittle: but I apprehend that the diſturbance chiefly aroſe from, and by means of, that villain Moroſe: however, let their uneaſineſs come from what quarter it would, the latter part of their pilgrimage was very unlike to the beginning. And thus you ſee, Mrs. Hephzibah, I don't ſpare my own ſex; and own that the men can be as perverſe as the women.

Heph. I ſee they can, Mr. Careful. But I think that this man was highly to blame, to hearken to ſuch an incendiary as Moroſe was. And as I don't like to excuſe my own ſex more than yours, do you not apprehend that this woman was in ſome meaſure to blame as well as the man?

Care. I do not imagine that ſhe was altogether without fault; but, by what I could learn, the beginning of the diſturbance was on the man's part; and, in fact, very roughly he behaved towards her, which, you know, ſhe could not chuſe but take very hard.

Heph. Really, Mr. Careful, the relation of theſe ſtories makes me think thoſe are moſt happy who walk alone; for though it may be ſomewhat loanſome to them, yet they have none to diſturb them, nor any to pleaſe but themſelves; and, for my part, ſhould I have the offer of a partner in the above reſpect, I think I ſhould rather chuſe to walk alone, as I have hitherto done; don't you think it will be moſt expedient for me ſo to do?

Care. Truly, if what I mentioned to you, Mrs. Hephzibah, was to be always the caſe, you would not be

be to blame in ſo doing; but, for my part, I can't ſay but that I am of his opinion, who ſaid that *two are better than one*; and an agreeable companion upon the road tends to make a journey the more pleaſant; and not only ſo, but may be a means of preventing many inconveniencies, as you remember was the caſe of thoſe pilgrims which I have given you an account of. Now ſhould you meet with a companion that would behave in like manner to you to the end of your journey, do you not think it would be more pleaſing to you, and much better than to walk alone?

Heph. Why, Mr. Careful, as you ſay, I don't know but it would; but ſhould I meet with one upon the road that might ſeem to be an agreeable companion, it would be a difficult matter to judge whether or no he might in all reſpects prove to my liking; you know, thoſe whom you have told me of, went on very well at the firſt, which might be my caſe; but ſhould it be with me, after a time, as it was with them, I know not how I ſhould bear it. But, Mr. Careful, ſhould I have an offer of this nature in the courſe of my pilgrimage, what methods muſt I take that I may not be deceived in this important affair?

Care. Why, in anſwer to that, Mrs. Hephzibah, I'll tell you a ſtory concerning a couple of pilgrims which I knew, and with whom I was intimately acquainted; perhaps the ſtory may be a means of preventing you from thinking ſo ill of a companion as you now do. The man's name was Steady; now as Mr. Steady was on his pilgrimage, (I think it was after he had paſſed from the Enlightener's lodge) he overtook in the road a female pilgrim, who ſeemed, conſidering her ſex, to walk on very briſkly, and foot it well; and as he was a perſon who took plea-

ſure

ſure in any of your ſex that travelled well, it directly came into his mind that this female would be an agreeable companion for him; and, withal, judging by her dreſs that ſhe was a real pilgrim, he accoſted her in the following manner: Well overtaken fellow-traveller; pray, whither are you bound? Which queſtion, at the firſt, ſhe ſeemed ſomewhat backward to anſwer; but, upon his interrogating her farther, ſhe told him that her intention was to go to the Land of Light; but whether ſhe ſhould ever attain thereto ſhe knew not, and that by reaſon of her frailty, and the dangers ſhe might meet with on the road. To which he replied, Dangers upon the road muſt be expected by all thoſe who travel therein; and I believe that all who are in it find them; and as you ſeem to complain of your frailty, would it not be more agreeable to you to have a companion that might be an aſſiſtant to you as you proſecute your journey? To which ſhe replied, I have nothing to object to what you ſay in that reſpect, but where is ſuch a companion to be found? I take them to be very ſcarce in our day. 'Tis very true, ſays he, but as ſcarce as they are, 'tis to be hoped that there is ſuch a thing to be found: now ſhould you be ſo happy as to meet with one of theſe rarities, would you not rather chuſe to bear him company than to walk alone? To which ſhe replied, To be ſure I ſhould be to blame in refuſing good company when I might have it. Well, ſays he, as I am in the ſame road, and travelling to the ſame Land as you are, it is in my mind to offer myſelf as a companion for you, if you think proper to accept of me as ſuch. To this ſhe anſwered, As by your dreſs, and the little converſation I have had with you, I have no reaſon to queſtion your being a real

pilgrim,

pilgrim, ſo upon that head have no reaſon to refuſe you as a companion in my pilgrimage: but I apprehend that this is not a ſufficient ground for me to engage with you in ſuch an important affair, becauſe I have been credibly informed, that there have been many pilgrims, who happening to fall in company with each other, have joined hands purely on that ſcore, but the event hath made it evident that it would have been more comfortable for them to have walked alone. Well, ſaid he, what are the preliminaries that you ſuppoſe to be neceſſary in order to ſettle things of this nature on a good foundation? I acknowledge that the affair is a matter of great importance, and therefore ſhould chuſe to have it adjuſted in ſuch a manner as that there may be no room for reflection afterwards: pleaſe to be ſo free, as to let me know your mind. To which ſhe replied, As an addition to a perſon's being a pilgrim, and in the road towards the Land of Light, I think that the following things are very neceſſary.

Firſt, That the perſons thus covenanting be well ſatisfied of, and agree in their ſentiments concerning, their deliverance out of the hands of Nomi.

Secondly, That they can make it appear that they were, each of them, entertained at the lodge called Reliance; and that they there were diveſted of their ſlaves attire, and, by the ſame hand, cloathed with ſuch garments as are peculiar to pilgrims.

Thirdly, That their credentials agree with each other.

Fourthly, That they have been admitted into the lodge called Shepherd's Lodge, which ſtands on the top of the hill, on this ſide the plain of Hope, and partook of the immunities thereof.

Fifthly, It is alſo neceſſary, that they in a good meaſure

ſure agree in their accounts of the enemies that they have met with on the road, and alſo of the dangers they were expoſed to therein.

Sixthly, It would not be amiſs if they compared notes, concerning the favours beſtowed upon them by the Enlightener.

Seventhly, It is highly neceſſary that they are, as nearly as may be, of one mind, concerning the things recorded in the King of the Land of Light's ſtatute-book; becauſe, for want of that, many times uneaſineſs ariſeth between them in the way.

I might add, in the eighth place, that in order that their walk may be comfortable to each other, their natural diſpoſitions ſhould be nearly alike: and it is my opinion, if any or either of theſe things are wanting, jars and contentions will of neceſſity take place, which, when once they do, none can tell to what height they may riſe; and then, rather than being helpful one to another as pilgrims, they will be a burden to each other. To this Mr. Steady replied, I muſt own, fellow-traveller, that theſe things which you have mentioned are of very great moment, and ſeldom found in travellers: but ſhould it be ſo that my account of things and yours agree, may I have the pleaſure to hope that you will conſent to my firſt propoſal? To which ſhe replied, In things of importance I don't chuſe to be too precipitate. Well, ſays he, will you give me leave to compare notes with you? You may take your liberty, replied ſhe.

Upon which Mr. Steady told her the whole of his hiſtory, from the firſt, even to the time when he overtook her; the recital of which tallying with her own, ſhe could not chuſe but acknowledge it; and as to their ſentiments concerning the ſtatute-book, ſhe found

that

that there was no material variation: ſo that now the chief difficulty lay in getting ſatisfaction concerning the laſt article, *viz.* their natural diſpoſitions, the which ſhe thought, and indeed I muſt fall in with her, was a point not ſo eaſily ſolved; but, however, ſhe agreed, that if he thought proper, they would walk in company together for ſome days, and if upon the whole they found that things were agreeable in this reſpect, ſhe would conſent to travel with him; and to this propoſal he agreed. Obſerve, here was no money in the caſe.

Well, after they had travelled together for a conſiderable while, they found that neither of them had any material reaſon to find fault in the above reſpect: what one liked, the other approved of, and what was diſpleaſing to the one, the other could not bear; and I think this was enough. Accordingly, as matters ſtood thus, they ſtruck hands, and mutually agreed to walk in concert until they came to their deſired haven; and a charming pair they were, very comfortably they travelled together, and exceeding helpful were they to each other on the road; if an enemy met them in the way, they joined hand in hand againſt him; if they came to any road that tended to lead them out of the right path, and one forgot to look into their map, the other would be mindful of it. If they came to difficult places in the road, they were ſo aſſiſting to each other, that they got through the ſame in ſafety. If at any time their lot was to wade through a brook, they were both aſſiduous in keeping each other's chin above water; when aſcending a hill, they were very helpful to one another; if at any time one was diſordered, which is ſometimes the caſe with the moſt healthful perſons, the other would

not be wanting in adminiſtering ſuch reſtoratives as might conduce to their recovery; and of great uſe were they to each other, when coming over the hill on this ſide the firſt caſtle, on which place they were beſet by thieves.

Heph. Aye, I remember that place right well; there it was that I was robbed of my wheat.

Care. And in paſſing through the river at the bottom of the hill, and walking through the valleys, they were exceeding uſeful to each other.

Heph. And poor I was forced to foot it alone, through thoſe places; I am ſure I often wonder how I came off with my life.

Care. And when they came to the town called Forgetful, or Vanity, as ſome call it, how careful were they of each other there? If one ſeemed inclined to turn aſide out of Self-denial-ſtreet, the other would, with the greateſt tenderneſs, endeavour to prevent the ſame. If Mr. Steady ſeemed inclined to traffic with the inhabitants, his companion would kindly give him a caution againſt it; and if ſhe was ready to turn into a milliner's ſhop, he was as ready to give her a caution; and if by reaſon of the air of the town, either of them began to be drowſy, the other would not fail to prevent it. By theſe means they paſſed through the crowd in ſafety, and about evening came to my maſter's houſe, where they tarried a conſiderable time, and very agreeable company they were.

Heph. Had that been my caſe, I ſhould not have had any occaſion for theſe crutches: for want of ſuch a companion, I am ſure it went ill with me in that wicked town.

Care. Well, by-and-by, when you have heard the reſt of the account, perhaps you will have a better opinion of a fellow-traveller than you had juſt now.

Heph.

Heph. Pray, Mr. Careful, by all means, let me hear this ſtory out, for it gives me much pleaſure.

Care. Had it not ſlipped my ſhallow memory, I might before have told you, that when either of theſe pilgrims ſaw any thing that was remarkable on the road, the other was ſure to have knowledge of it, in order that they might both admire and wonder together: but you will excuſe my forgetful head, Mrs. Hephzibah.

But had you been at our houſe, at the time they were, you could not but have been delighted with their behaviour one to another; I am ſure I was, and ſo was my maſter, and likewiſe all the family.

Heph. Pray, Mr, Careful, what did they ſo much excel in, when at your houſe? You will make me fall in love with them almoſt, whether I will or not.

Care. I cannot remember well enough to enumerate every particular; and if I could, it would be almoſt endleſs; but amongſt them all, one thing in particular, I think, will not ſlip out of my mind.

Heph. Come, Mr. Careful, let me have that; I make no doubt but it is worth hearing.

Care. You remember that one of the things mentioned by this female pilgrim, as neceſſary to make their pilgrimage pleaſant to each other was, that they agreed in their ſentiments concerning the things contained in the King's ſtatute-book; and I alſo told you how near their thoughts tallied when they compared notes; now, the thing which I have upon my mind is this: I obſerved, that whilſt they were with us, they both took great pleaſure in peruſing the aforeſaid book, which they carried with them, and eſteemed above the moſt coſtly jewel; but what I took moſt notice of, was, that when either of them ſaw any paſſage in the book which they did not rightly under-

ſtand, nor could come at the meaning of, they would preſently ſhew it the other; and if he or ſhe could fathom it, they took pleaſure in informing each other. If at any time a paſſage was very difficult to be underſtood, they would ſit down and conſult together about it, comparing other paſſages with that they had their minds upon; and could not reſt ſatisfied, till ſuch time as their minds were ſet to rights concerning the affair. If at any time either of them found a paſſage, a ſentence, or word in the book, which they apprehended they underſtood the true meaning of, they would preſently ſhew it the other, and tell their thoughts concerning it: but this I took notice of, neither of them would take it upon the other's word, but would well conſult it. One time, I remember, Mr. Steady came to his companion with the book in his hand, and ſays to her, Here, fellow-traveller, I have found a delightful paſſage! Do you peruſe it. Accordingly ſhe took the book out of his hand, and read the paſſage: he then aſked her what ſhe thought of it? Her reply was, That ſhe ſhould be glad to know its meaning. He then freely told her his ſentiments of it, and that with ſome degree of aſſurance. To which ſhe replied, I thank you for this favour; but you know my temper is ſuch, that I don't chuſe to fall in with things of this nature too haſtily; but if you pleaſe to leave the book with me, I'll conſider the paſſage, and alſo what you have ſaid of it, and then you ſhall know my ſentiments: upon which requeſt, he, with great pleaſure, left the book with her, and ſhe, with as much delight, began to canvaſs it over; and upon comparing this thing with others, ſhe was led to believe that what Mr. Steady ſaid of it was right; and the con-

ſideration

ſideration of it afforded her much pleaſure. Soon after, Mr. Steady came to her again, and aſked her what her thoughts were concerning the matter? To which ſhe replied, I have reaſon to be thankful, Mr. Steady, that you found this paſſage, and was ſo good as to ſhew it to me; and I am obliged to you for your comment upon it, the conſideration of which has been very pleaſing to me; and upon thoroughly weighing it, I find that my ſentiments concerning it agree with yours. Upon which ſhe returned him the book, and deſired that when he found any thing new in it, he would let her know. And this was not the only time that ſuch events happened; for daily, and almoſt every hour, their talk was concerning things contained in the ſtatute-book: and, in truth, I think, at leaſt, that I never knew any pilgrims more accompliſhed in this reſpect than theſe two were. This couple, you will ſay, was a happy pair indeed.

Heph. Say it? Aye, and I may ſafely ſay it; and I think that I may ſafely ſay, that there are few, if any, who equal them; ſurely they were nonſuches, nonpareils, or what ſhall I call them?

Care. Truly, Mrs. Hephzibah, to be ſerious, ſo they were, and I am ready to think that what you ſay is right, namely, that there are few to compare with them. I heartily wiſh that there were more of their ſtamp among thoſe that call themſelves pilgrims, let me tell you.

Heph. And let me tell you, Mr. Careful, I wiſh ſo too; for then I might ſtand a chance to get ſuch a companion as Mr. Steady was; but as things are, I think I had better go the reſt of my way alone.

Care. Oh ho! you are in love with Mr. Steady, are you? but were you to have him for a companion, what would Mrs. —— do.

Heph.

Heph. Pray, Mr. Careful, don't miſtake me; I don't like to covet other folks goods; no, no, I had much rather be as I am; but, however, ſuch a fellow-traveller as he would not be amiſs neither.

Care. No, Mrs. Hephzibah, he would not; and ſhould you meet with ſuch a one, it would not be your wiſdom to refuſe him. Well, but what think you of his fellow-traveller, was not ſhe an excellent perſon, think you?

Heph. Yes, to be ſure, Mr. Careful, who ſays to the contrary? Pray, what was the name of this phœnix? You have not told me that yet.

Care. I ſee, Mrs. Hephzibah, you are diſpoſed to joke with me; but, for my part, I think that ſhe was a perſon worthy to be eſteemed; as to her name, if you pleaſe, you may call her Mrs. Steady, after her companion; for they were near of kin, and came of the ſame race.

Heph. Why, Mr. Careful, it is no crime to be a little merrily diſpoſed, you know; but to be ſerious (as you ſaid juſt now) I take her to be an incomparable perſon; and very happy it was for her, that ſhe had ſuch a companion; and likewiſe, it was as happy for him that he overtook her on the way, and that they came to an agreement to travel together; and I highly commend the method they firſt took. If all pilgrims, who deſign to travel together, were to act in like manner, it might be a happy means of preventing future jars, and they would walk much more comfortably than they many times do; and, in particular, than the other pair, you told me of. But, Mr. Careful, this ſtory is but one againſt two, which you know, is not an equality, and perhaps this is not to be parallelled: pray, did you know, or ever hear of ſuch another pair as theſe laſt were? or were they the only ones that lived ſo happy together?

Care.

Care. No, no; they were not the only ones that were of this ſtamp. You know that there is nothing in nature but may have its parallel: I knew ſeveral that came to our houſe, who were not much unlike them; and I dare ſay, was my maſter here, he could tell you of many more.

Heph. Well, I am glad to hear that; but I dare ſay, that if Mr. Sincerity was preſent, he could tell me of as many, if not more, of the ſame complexion as the former ones you mentioned: but, upon the whole, I think, Mr. Careful, that, could I be ſo favoured, Lord Ishi would be the beſt companion that a pilgrim can have upon the road; what think you?

Care. Moſt certainly, Mrs. Hephzibah, he would; and was that to be always the caſe, all other companions would be leſs ſought after, than they at preſent are; but as that is not always the caſe, I think it not amiſs for a perſon to have ſuch a companion as Mr. or Mrs. Steady were, with whom one may freely converſe.

Heph. I do not gainſay that, Mr. Careful, and doubt not but it gave great pleaſure to poor Mr. Love-truth, that he had a friend with whom he might converſe freely when he was with the laſt ſhepherd you ſpake of. But this leads my thoughts back to ſomething that you before hinted, which I ſhould like to know the meaning of; travellers, you know, are generally inquiſitive.

Care. Pray, what is that Mrs. Hephzibah?

Heph. Why, I remember you ſuggeſted that there were upou the plain, both regular ſhepherds, and irregular ones; pray, did your pilgrim ſay any thing of the difference between them?

Care. I think, Mrs. Hephzibah, you are ſomewhat nice in your inquiries.

Heph. Why, Mr. Careful, there is a meaning to it,

it, or there is not; I do not take the laſt that Mr. Love-truth was with to be a very regular one; nor do I think that thoſe who followed their diverſion, while their flocks were wandering at random, to be ſo; but perhaps the difference may ſubſiſt betwixt the eſtabliſhed and the tolerated, they being in ſome reſpect oppoſite, and no great friends to each other.

Care. I think, Mrs. Hephzibah, you are pretty near the mark; for all the eſtabliſhed, to a man, thinkthat the tolerated are all irregular, and the tolerated think that the eſtabliſhed are ſo to a man.

Heph. According to that, they are all of them irregular, in each other's eſteem.

Care. They are ſo indeed; but however they may think of each other, this we may be certain of, that ſuch whoſe conduct is not agreeable to the rules of the plain, may properly be ſaid to be irregular, let them denominate themſelves by what name ſoever.

Heph. As that is the caſe, I doubt we ſhall find but few regular ones amongſt them all, by the hints that you have before given: but 'tis to be hoped that the tolerated, though conſiſting of various claſſes, had not ſuch thoughts concerning each other.

Care. A pin to chuſe, by what I could learn; it is very natural, you know, for every one to think himſelf right; and ſo, conſequently, to imagine that ſuch as are not like-minded, are wrong; ſo I hope you are ſatisfied concerning what is meant by the regular, and irregular ſhepherds.

Heph. Thus far I am Mr. Careful; but 'tis to be hoped that Mr. Love-truth had ground to believe, that ſome of theſe ſhepherds regularly obſerved the aforeſaid rules, and ſo were not irregular.

Care. He was well ſatisfied that that was the caſe with

with the firſt ſhepherd he was with, and a few more, though but a few.

Heph. Well, 'twas a happineſs that there were ſome. But, Mr. Careful, I remember that juſt now you told me, I had pretty near hit the mark concerning this affair, which to me is an indication that I did not quite hit it; you know a miſs is as bad as a furlong; I am apt to think that you have yet ſomewhat in reſerve; may I not know it?

Care. It was the ſaying of a wiſe man, *He that encreaſeth knowledge encreaſeth ſorrow*; and ſhould that be your caſe, you may be as well without this knowledge.

Heph. If it ſhould be ſo, I ſhall not blame you, but muſt be content with what may follow; but, pray, Mr. Careful, let me have it, be it as it will.

Care. Well, if you will not be content without it, you muſt know, that among the tolerated, there were ſome who ſtepped into the ſhepherds employ without having the ſanction of thoſe who were at the helm of affairs; which procedure, to be ſure, was not altogether ſo laudable as to come forth with their approbation; now theſe were termed irregular ones; and they were not in connexion with, nor approved of by thoſe who had the power of ſending forth according to order, and thoſe who had been regularly ſent: ſo you may now ſee the diſtinction between the regulars and irregulars. But by what Mr. Love-truth could learn, there were ſeveral of theſe ſhepherds of various claſſes, who were good proficients in their calling, and were very laborious therein, taking the utmoſt care of the ſheep and lambs, feeding them with wholeſome food, and ſuch like: but notwithſtanding this, there was little or no notice taken of them by the others, which gave no ſmall uneaſineſs to our pil-

grim; he being not only a lover of truth, but alſo a lover of harmony, eſpecially among perſons of this profeſſion. He thought, that inſtead of their being kept at ſuch a diſtance, the utmoſt efforts ſhould have been made to bring about a reconciliation, that they might walk together in love and harmony one with another, provided their conduct in all reſpects was agreeable; which, as he was informed, was the caſe with ſeveral of them.

Heph. Indeed I am much of Mr. Love-truth's mind in this affair, and do not at all blame him for being uneaſy; love and harmony being what I delight in.—You'll excuſe me, Mr. Careful; but I have another thing dropt upon my mind, which I ſhould like to be ſatisfied in; When ſpeaking of the eſtabliſhed ſhepherds, you ſuggeſted that ſome of them had their pluralities, employed hirelings, and but little regarded the flocks themſelves; pray, was this the caſe with any of the tolerated? did Mr. Love-truth ſay any thing of that ſort?

Care. 'Twas Mr. Love-truth's opinion, that many of them would have liked pluralities as well as the others;' they having the fleece principally in view, as before hinted; but this would be to act repugnant to their rules, no ſuch thing being admitted of by them.

Heph. As that was the caſe, they had no occaſion for hirelings.

Care. You may remember, I told you that ſome of the ſeminarians were taken in to be aſſiſtants to others; and that, you know, is ſomewhat ſimilar to it.

Heph. If a perſon, through indiſpoſition of nature, or advanced age, ſtands in need of an aſſiſtant, I think it is highly neceſſary that he ſhould have one; and that in order that the flock ſhould not be neglected.

Care.

Care. That's true, Mrs. Hephzibah; and this our pilgrim agreed to; but he thought, that if a ſhepherd had ſufficient ſtrength to go through his employment, there was none ſo proper as himſelf to perform it; and it had a very idle look, for ſuch a one to indulge himſelf with an aſſiſtant: for, if he took care of the ſheep one half of his time, perhaps they might be poorly ſerved the other half; and this Mr. Love-truth thought was the real caſe.

Heph. To be ſure, this procedure was not commendable; but as they did not entirely abandon their flocks, as ſome of the other claſs did, they were not altogether ſo blame-worthy neither.

Care. Very true; but 'twas our pilgrim's opinion, that if opportunity offered, many of them would not ſtick at that neither; that is, if a better fleece was propoſed to them; and ſufficient warrant he had for this ſentiment, having not only heard of, but ſeen ſuch practices.

Heph. As that was the caſe, I have no more to ſay.

Care. And this was not all; for within the compaſs of his knowledge there were ſeveral, who, when they had acquired plentiful fortunes, caſt off the ſhepherd's employ altogether; which, to him, was an indication, that they never had any buſineſs to meddle with it, but purſued it for the ſake of gain.

Heph. This was ſad, indeed; and I can't ſay but that I am of Mr. Love-truth's mind; for 'tis my opinion, that a ſhepherd, who has a real regard for the intereſt of the Lord of the plain, and a true value for the flock, careth not to abandon the ſhepherd's employ upon any terms whatever, and would be ready to think that ſome woe would come upon him was he ſo to do: ſo, upon the whole, I think 'tis better for

the ſheep to be deſtitute of a ſhepherd, than to have ſuch a one as you ſpeak of. This chat brings to my mind the two ſhepherds with whom Mr. Love-truth reſided when he was upon the plain; methinks I ſhould be glad to know whether they are yet alive, and whether they continue in their places or not: pray, Mr. Careful, have you received intelligence from any pilgrim concerning them?

Care. Some time after Mr. Love-truth left us, a valuable pilgrim came to our lodge, his name was Honeſty, and gave Mr. Sincerity a particular account of them; I can't ſay that I can relate all that he ſaid to my maſter concerning them, being not always preſent when they were converſing about the affair; but, for your ſatisfaction, I will tell you the ſubſtance of what I know of it.

Heph. Well! this pleaſeth me wonderfully!

Care. As to Mr. Faithful, the firſt ſhepherd, I had not opportunity of hearing Mr. Honeſty ſay much concerning him; only this, that he ſtill continued in his ſtation, retained his honour and integrity, and took the ſame care of his flock as when Mr. Love-truth was with him.

Heph. This account pleaſeth me well: and, perhaps I may hear a good report concerning the ſecond.

Care. I wiſh, Mrs. Hephzibah, it was in my power (as coming from Mr. Honeſty) to give you the beſt account in the world concerning him; but to the great concern of the pilgrim, my maſter, and myſelf, it is quite the reverſe.

Heph. Surpriſing indeed!

Care. And no leſs ſurpriſing than true.

Heph. Pray, Mr. Careful, what was the matter? I am impatient to know.

Care.

Care. The knowledge of it will afford you no pleaſure. Remember the ſaying of the wiſe man, before-mentioned.

Heph. But let me know it, be that as it will.

Care. Well, if you muſt know then, that ſhepherd is turned out of his office.

Heph. Aye, amazing! pray, Mr. Careful, what might be the occaſion of it?

Care. His miſconduct was ſuch, that it could not be borne with any longer.

Heph. Pray, what was the crime or crimes laid to his charge?

Care. Several things were exhibited againſt him, but particularly one that is not proper to be mentioned by man without deteſtation; ſo not fit to be rehearſed in a female ear.

Heph. Oh, dreadful!

Care. Dreadful indeed! was you to know all.

Heph. But, pray, Mr. Careful, had Mr. Honeſty ſufficient ground to believe that theſe crimes were juſtly laid to his charge? or was there not in them that accuſed him, much of the ſpirit of that monſter, Prejudice, the portrait of which I ſaw when I was at your houſe?

Care. As to the juſtneſs of the charges, I don't remember that he made the leaſt heſitation about that; very poſſibly there might prevail ſome of that monſter's temper in ſome of his accuſers; but be that as it will, you know there is no gainſaying facts; but Mr. Honeſty was well ſatisfied that this was not the caſe with the greater part of them, they being ſuch as were firmly attached to his intereſt; and a great affliction it was to them, when they were informed of it; and notwithſtanding all, they ſtill retain a regard for his perſon.

Heph.

Heph. What, were there any of his own houſe that thus accuſed him?

Care. Yes, ſeveral of them; and 'twas ſuppoſed that ſome others could have done the ſame, had they declared what they knew.

Heph. A bad affair indeed! But did Mr. Honeſty think that the accuſers were men of probity; that is, could their teſtimony be depended upon?

Care. By what he could learn, they were to be depended upon to a man.

Heph. Certainly that muſt cauſe the thing to appear the more clear. But had the ſhepherd perſevered in this evil for any ſpace of time? or was it only of a later date?

Care. By what I could learn, he practiſed it before he had the overſight of the flock, and ſtill perſevered therein.

Heph. Oh, horrid! if poor Mr. Love-truth had known that, it would have been a greater affliction to him than all his other troubles. But what had the ſhepherd to ſay for himſelf, when theſe charges were exhibited againſt him?

Care. Juſt the ſame as an atrocious criminal has to ſay for himſelf, when arraigned at the bar; he flatly denied every charge, unleſs it was ſuch as were ſo obvious, that had he denied them, 'tis a query if he had had one perſon to favour him; and for theſe, he moſt artfully (as he ought) excuſed himſelf, though the excuſe he made, to ſome, was a very idle one, and ſo on them had no effect.

Heph. But did he give no tolerable teſtimony of his being innocent, ſuppoſing it to be but a feigned one?

Care. The method he took to make his own character ſhine, was (as much as in him lay) to defame ſuch as had any thing to ſay againſt him; and in this

he

he had an excellent talent, whether he had truth on his ſide or not. Beſides, he ſaid that poſſibly the thing he was taxed with, might happen when he was in a dream, and ſo not to be accounted for: but ſuch dreamers may I be delivered from!

Heph. I think, Mr. Careful, it would have been his wiſdom, firſt to have cleared himſelf, before he had exhibited charges againſt others; and by that means he would have retained his reputation.

Care. Very true, Mrs. Hephzibah, but that was entirely out of his power; and, 'tis to be feared, ever will be ſo.

Heph. Pray, what did the other ſhepherds, that were in connection with him, ſay concerning this affair? did they take cognizance of it?

Care. By the account that Mr. Honeſty gave, this affair was matter of great concern to them, as well it might; for you know that ſuch things being laid to his charge, might be a means of bringing an odium upon the ſhepherds in general; and not only ſo, but what was more material, the proprietor of the flocks was greatly diſhonoured thereby; and this, you will ſay, was a bad caſe. Well, this matter having been reported to the ſhepherds, they, after ſome ſpace of time, ſent meſſengers to this ſhepherd, ſummoning him to meet them at a certain place, that they might enquire into the affair; accordingly he obeyed the ſummons, and came to them. After inquiſition was made (ſome of his chief accuſers being preſent), notwithſtanding all his evaſions, which were many, they found him to be guilty of the fact laid to his charge, and ſo diſcarded him from their ſociety, as a juſt reward for the demerit of his crimes.

Heph. I think, Mr. Careful, that the ſhepherds acted

acted worthily, and are greatly to be commended. But what will this poor unhappy creature do for the future, as he is cashiered from his office, and discarded from the society of the other shepherds?—surely it must be a great concern to him.

Care. By what Mr. Honesty could understand, he seems to be but little concerned about it, and rather appears more bold than ever.

Heph. Say you so, Mr. Careful! I should have thought that he would rather have hid himself in some place of obscurity, and there spent the remainder of his days in mourning, considering the great dishonour that he has brought upon his profession.

Care. 'Twas his own honour and interest that seemed to lie nearest his heart, by what Mr. Honesty told me, whilst the honour of the Lord of the plain was out of the question.

Heph. Well, supposing it was so as Mr. Honesty suggested, yet I think it would have been more likely for him to retrieve his reputation among men by such a conduct, than otherwise. You know an humble deportment has a tendency to raise sympathy and compassion, even in an enemy: and as he was so ready with his evasions, 'tis a wonder he did not mimic a show of humility; by which means he might have got some to favour him, and a future support.

Care. From what Mr. Honesty said, he did not want for craftiness; in which path it seems as though he always walked, and prevailed upon many to engage in his interest; how long they will continue attached thereto, I know not.

Heph. Say you so, Mr. Careful? pray, did you hear what methods he took in order to accomplish his ends?

Care. You remember I have already told you, that he

he flatly denied the crimes that he was charged with, and perſiſted in the denial thereof, calling, as it were, upon heaven and earth to bear teſtimony of his innocency; at which, for my part, I make no marvel; for if a perſon will commit ſuch crimes, no wonder that he will deny them, and alſo uſe all the policy imaginable to induce others to believe in his innocency; and in this the man was exceeding apt and ready, by which he, with ſome, gained his point. From what I could learn, no advocate at the bar had a greater talent in making a good cauſe appear bad, or a bad cauſe ſeem good, than he had; and he could tell an untruth in ſuch a plauſible manner, and with ſuch a ſhew of innocence, that 'twas almoſt impoſſible for a perſon that did not know him, and his artifices, to diſcredit what he ſaid; and by theſe means he gained the affections of ſome who ſtill eſpouſe his cauſe, though an unrighteous one.

Heph. An unrighteous one indeed, Mr. Careful! he appears to me to be one who maketh lies his refuge; which was the caſe of ſome that I once read of, who thought that no hurt would come near unto them, whoever elſe might fall thereby.

Care. That ſeems to be the very caſe indeed, Mrs. Hephzibah; the paſſage you refer to I am not altogether unacquainted with, and think it is very applicable to him; and if you remember it is farther added, *And under falſhood have they hid themſelves.*

Heph. It is ſo, Mr. Careful, and an awful caſe that was.

Care. And very probably it is the caſe of the man we are talking of.

Heph. But what will be the conſequence of theſe things? ſurely it muſt be very awful!

Care. You doubtleſs remember what was to be the

caſe with thoſe referred to: *The hail*, that is, ſome awful calamity, *ſhall ſweep away the refuge of lies*; for all the crafts and ſubtile ſtratagems that they were maſters of, could not ſcreen them from deſerved vengeance; no, it would all of it prove *a bed too ſhort, and a covering too narrow* for them to wrap themſelves in, in order to hide themſelves when the dreadful ſcourge was to be ſent amongſt them. What will be the caſe of this perſon I dare not take upon me to ſay.

Heph. Nor do I deſire to judge him; yet things ſeem to look very dark againſt him. But, Mr. Careful, is it not a marvellous thing that he has any one perſon in his intereſt, ſeeing this is the caſe? or are they ſuch as are altogether ignorant how matters are concerning him?

Care. By what I could learn from Mr. Honeſty, the greater part of them are in a great meaſure kept in ignorance, or at leaſt perſuaded by ſome (who, for what ends I know not, are great ſticklers for him) that all that is ſaid againſt him is mere calumny and falſhood; by which means the credulous part go on, as it were, hood-winked, and ſo give themſelves no farther concern about the matter, and are ready to fly in the faces of ſuch as have ought to ſay againſt him. But Mr. Honeſty was of opinion, that if they knew things as they really were, their ſentiments of him would ſoon change, theſe being, for the moſt part, well diſpoſed people.

Heph. But is it not a great pity, that ſuch perſons as theſe ſhould be (and that by appearance willingly) kept under ſuch a deception?

Care. It is ſo; but perhaps ſome day their eyes will be opened, and they ſee things in the ſame light as others do. By what I was informed, ſome there are that

that ſtill cleave to him, who think he is not altogether innocent of the crime he is charged with; but they ſeem to hope that he has repented of the evil, and therefore they can forgive him. Others think, that he being exalted above meaſure with the flouriſhing circumſtances that he was in, this calamity came upon him, in order to humble him; and they think it has anſwered the end.

Heph. Had he truly repented of his crimes, and been really humbled on account of them, ſurely he ought to have been forgiven; but, by the account that Mr. Honeſty gave you of him, there ſeems to be but little appearance of either. It is my opinion, Mr. Careful, that where true repentance, and a genuine humility take place, they cannot but be diſcovered in ſome degree or other; and that not only to the perſon concerned, but alſo to thoſe with whom he is converſant; but I think there is no evidence of this being the caſe with the perſon we are ſpeaking of, inaſmuch as he ſtill perſeveres in covering his tranſgreſſions, by endeavouring to make others believe in his innocency; and his appearing in ſuch an audacious manner as he does, certainly teſtifies, that he has not a grain of humility in him; which to me is an awful conſideration.

Care. It is ſo, indeed, Mrs. Hephzibah, and a diſagreeable theme it is to converſe about; therefore I ſhould like to have our converſation turn upon ſome other topic.

Heph. As that is your pleaſure, Mr. Careful, I have ſomething upon my mind to enquire into, which I thought to have done when converſing about the ſhepherds; but your beginning to entertain me with

the ſtories of the pilgrims and their fellow-travellers, prevented me.

Care. Pray, what is that, Mrs. Hephzibah?

Heph. Doubtleſs you remember telling me, that there were ſome few of the ſhepherds who did not agree with the others, concerning perſons being trained up at ſchools, in order to qualify them for the ſhepherds office: now I ſhould like to know what reaſon they gave for their objection thereto? Did not Mr. Love-truth mention ſomething about it?

Care. I have already told you the reaſons that Mr. Love-truth had againſt ſuch a procedure; and by what I could find, they were conſonant with thoſe which the few ſhepherds gave; with this addition, that they concluded ſuch a practice was highly diſhonourable to the Lord of the plain, whoſe province it ſolely was to qualify and employ ſuch as he thought proper, and whom he ſhould appoint, to be faithful in their office.

Heph. Nor can I ſay that their reaſons were altogether without foundation; it being not expedient for any to run before they are ſent, and to puſh themſelves into this arduous employ, without having the requiſite qualifications. But, pray, did Mr. Love-truth imagine that thoſe who were not ſeminarians, were, every individual of them, ſuch as were employed in their office by the Lord of the plain? I remember it was his opinion that ſome of the ſeminarians were: for he did not make a doubt of it.

Care. They all of them profeſſed ſo to be, Mrs. Hephzibah.

Heph. That may be, Mr. Careful; but profeſſing ſo to be is one thing, and to be ſo in reality is another.

ther. I ſhould be glad to know what Mr. Love-truth thought of the matter.

Care. Then, to be plain with you, Mr. Love-truth thought that ſome of them gave but very ſlender evidence of that being the real caſe with them; for eitheir their manner of life, or the food wherewith they fed their flocks, gave him ſome ſuſpicion that they were not employed by the proprietor of the ſheep: this alſo was one great occaſion of his diſquiet.

Heph. Say you ſo, Mr. Careful? If that be the caſe, ſurely then there was no room for them to take umbrage at perſons being trained up at ſchools for the rural employ.

Care. The rules of the plain were what theſe few ſhepherds had their eyes upon, and what they purpoſed to adhere to in all reſpects; for theſe directions, they ſaid, were a complete rule, or no rule; if they were, they ſhould be followed; if they were not, they might be as well entirely rejected, and ſo every one follow the dictates of his own mind; and then nothing but confuſion could be expected; too much of which they had already experienced.

But for perſons to puſh themſelves into the ſhepherds office, is no new thing; ſome ſuch there were in ancient times, as the Lord of the plain himſelf declares. His words are, *I have not ſent them, yet they run:* and in after times there were ſeveral who followed their example, to ſerve their own purpoſes, and ſo no wonder that there are ſome of the ſame caſt at this time; for the rules are ſtill the ſame as they were then, and as great a regard ought to be had to them as ever; and ſure I am, that ſuch as diſregard them now, will one day ſee their evil in ſo doing, let their pretences at preſent be ever ſo ſpecious.

Heph.

Heph. Well, Mr Careful, ſince this is the caſe, I have nothing further to ſay concerning the affair. But 'tis to be hoped, that though the ſhepherd's diſagreed in the ſchool affair, yet they lived in amity one with another; for this, you know, is very becoming in perſons of their profeſſion.

Care. By what Mr. Love-truth obſerved, this was the caſe with ſome of them; and a few of the learned were ready to condeſcend to ſuch as were not ſo, eſteeming them better than themſelves.

But it was quite the reverſe with the generality of the learned tribe; who, inſtead of behaving in an humble kind manner towards ſuch of their brethren as had not had the ſame advantages, (which would have been very becoming) had them rather in deriſion, looking upon them with a kind of majeſtic contempt, and eſteeming them not worthy of their company; yea, ſcarcely meet to carry their crooks and tar-boxes after them; ſo you may eaſily think that they did not eſteem them worthy of the ſhepherd's office.

Heph. But did not this ſhew a great degree of pride, Mr. Careful?

Care. Pride, Mrs. Hephzibah, they did not want; for by what Mr. Love-truth could underſtand, there was not a ſet of prouder creatures upon the whole plain, they valued themſelves ſo much for their learning.

Heph. Theſe things, my friend, wear a bad face;
I only can lament the caſe:
Tho' better times I don't expect,
The humble ſwains I'll not reject.

Now I ſaw in my dream, that they came within ſight of the lodge to which they were travelling, *viz.* the lodge called Perſeverance, the ſight of which cauſed

cauſed Hephzibah greatly to rejoice; and notwithſtanding her infirmity, and fatigue through travelling, ſhe began to ſkip like a young roe. In ſhort, her tranſport was ſo great, that ſhe had almoſt forgot her crutches, and ſhe began to put forward at a great rate; the which ſhewed her ſtrong inclination to a ſpeedy arrival at this much-deſired place: and Mr. Careful, by helping her forward, as much as in him lay, ſhewed that he was not willing to prevent her; ſo in a ſhort time they arrived at the lodge.

But before I proceed any farther, it will not be amiſs to give a deſcription of it, ſo far as I had a view of it in my dream. This lodge, by what I learned from Mr. Intelligence, who was ſtill with me, is a place of great antiquity, its foundation being laid before the univerſal deluge, and built by a very great architect, whoſe name in the Engliſh tongue is Free-love. It was ſituated upon a rock, which ſtood ſo firm, that even the deluge could not overthrow it. Its outward appearance, to virtuoſos and lovers of antiquity, was exceeding curious, and very magnificent; but as all perſons have not the ſame taſte, there were others who had no value for it, but rather looked upon it as a heap of rubbiſh, not worth regarding: though, for my part, I muſt ſay, that I eſteemed it as a very complete building. Now, as I was informed, this lodge, though hurtful to none, had its enemies, by whom it was frequently attacked, and that they endeavoured at their utmoſt might to overthrow it; but notwithſtanding all the battering rams they employed againſt it, it was ſo impregnable, that all their efforts proved entirely abortive, its foundation being on ſuch a ſtrong rock, and its walls impenetrable.

This lodge being erected ſolely for the benefit of pilgrims,

pilgrims, all that came to it, and lived in it, were kept in the utmoſt ſafety, and all the adverſaries they had, could never pluck them out of it. Here they were entertained at free-coſt, and were made partakers of all the immunities thereof. Two principal perſons were appointed to entertain them when they came. The name of one was True-hope, and that of the other Aſſurance; each in his turn waited on the comers: but ſometimes another perſon officiated, whoſe name was Deſire, a good honeſt creature, and a great friend to pilgrims; but ſhe was not entruſted with the keys of ſeveral of the apartments which were in this lodge; ſo that when ſhe only was preſent, the pilgrims could not have a ſight of them, which many times was matter of uneaſineſs to them.

I likewiſe obſerved, that this Mrs. Deſire was of ſuch a puny diſpoſition, that ſometimes ſhe failed in the execution of her office, at which times it is eaſy to conceive that the pilgrims were but poorly entertained.

Now I ſaw, that when Hephzibah came near the lodge, Mr. True-hope being upon the look-out, and ſeeing Mr. Careful, whom he well knew, coming towards the lodge, and a pilgrim with him, he ran to meet them, and with the greateſt tenderneſs ſaluted them, and with much pleaſure conducted them to the lodge.

When they came there, and Careful had taken ſome refreſhment, he prepared himſelf to return to his place; and recommending Hephzibah to the care of Mr. True-hope, told her, that if ſhe found ſhe had further need of the crutches, ſhe might take them with her, if not, ſhe might leave them there till they were called for; and Careful returning, Hephzibah was ſecured in the lodge.

The

The firſt thing Hephzibah was accommodated with in this lodge, was a warm bath, to which ſhe was conducted by a virgin, whoſe name was Credence, and bathed therein by another virgin, whoſe name was Good-work, one of the humbleſt creatures that ever I ſaw.

No ſooner had Hephzibah entered the bath, but ſhe found herſelf greatly refreſhed, and her ſpirits invigorated, inſomuch that ſhe had, as it were, forgot the fatigue of the paſt day's travel; alſo the pain which ſhe had before ſuffered from her bones being broke, was greatly abated; inſomuch that ſhe began to think of throwing her crutches aſide, ſeeing ſhe had no further uſe for them; for when ſhe came out of the bath, ſhe found herſelf as ſtrong as ever, which cauſed her to leap for joy.

After this, ſhe was entertained with ſuch good things as the lodge afforded; and Mr. True-hope having interrogated her about various things, according to his uſual cuſtom, ſhe was conducted to his own apartment, in which ſhe reſted ſafely and ſweetly; and ſhe lay in this apartment the greateſt part of the time ſhe continued at this lodge.

Hephzibah having had a comfortable night, in the morning when ſhe awoke, began to think of her journey; but liking her lodging ſo well, ſhe ſeemed loath to leave it. As ſhe thus lay indulging herſelf, ſhe began to muſe on her paſt day's journey; and recollecting the care that Mr. Careful took of her on the road, the ſtories he told her, and the great uſefulneſs of her crutches, how ſhe was received into this lodge, and bathed in the warm bath, the cure it wrought upon her, and her being indulged with ſuch a lodging; ſhe broke ſilence, and ſang the following ſong:

Good Careful unto me was kind,
And of me took great care,
Leſt I ſhould fall into ſome pit,
Which might my feet enſnare.

But notwithſtanding all his care,
To keep me free from harm,
My crutches more ſupporting were,
Than leaning on his arm.

The ſtories he was pleas'd to tell,
To me a leſſon are,
Men ſhould not think too highly of
The lovely charming fair.

Shepherds, 'tis true, they are but men,
If I the truth may ſpeak;
The nymphs alſo, where'er they go,
Their nature is but weak.

But yet, oh! let me ne'er forget
To give ſhepherds their due,
Nor them to ſlight at any time;
Though this is hard, 'tis true.

Poor Mr. Love-truth found it ſo,
As firmly I believe;
The which, no doubt, did many times
His tender ſpirit grieve.

What father Honeſt did declare,
Is ſure an awful caſe!
May this to ſwains a warning be,
That they do ne'er diſgrace

The noble Lord of that ſweet plain,
Or from him ever ſlide;
But of the ſheep may watchful be,
Whatever them betide.

The pilgrims that did walk in pairs,
Are leſſons unto me:
And ſhould I ever with one join,
Oh! may I careful be

Leſt I ſhould ſplit upon a rock,
Of which I am foretold,
And meet with troubles in my fleſh,
Abiding till I'm old.

But yet could I a Steady find,
I know not how 'twould be;
Perhaps I might join hand in hand,
With ſuch a one as he.

But huſh! am I not ſafely lodg'd
Within this place moſt fair?
And with the treatment I have here,
What Steady can compare?

Am I not healed of my pain?
The bath wrought me a cure;
And am I not in True-hope's bed?
To me theſe things are ſure.

Oh! let me ever thankful be
To him that built this place;
And let me never him forget,
Till I have run my race.

And let my grateful ſongs reſound
Lord ISHI's endleſs praiſe,
And tell his wondrous works around,
In ſweetly flowing lays.

For he alone can raiſe the weak,
And thoſe of low degree;
And he it was that firſt of all
From Nomi ſet me free.

After ſhe had ſung this ſong, and repoſed herſelf a little, up ſhe got, dreſſed herſelf, and came down into the family, looking as blith as a bird. Mr. True-hope and the virgins, after aſking her how ſhe reſted, began to congratulate her on account of her

recovery, and ſhe, in return, paid her acknowledgements to them for their favours.

After breakfaſt, ſhe diſcovered her mind concerning ſetting forward on her journey; but Mr. True-hope told her, that it might be expedient for her to tarry with them certain days, at leaſt till ſhe had ſeen ſuch things as he would ſhew her, in and about the lodge. To this ſhe readily agreed; and indeed ſhe liked the propoſal much, as ſhe might very well, having a good houſe over her head, and good entertainment therein.

After breakfaſt was over, and they had chatted a little, Mr. True-hope takes her into a room, in which was the picture of a hideous monſter, very large and furious, with a mouth wide enough to devour all that came near it, and teeth exceeding ſharp; before it was the portrait of a dead man, at ſight of which, the monſter was repreſented ſhedding tears in abundance. When Hephzibah had taken a view of this beaſt, ſhe aſked Mr. True-hope, what ſort of a creature this picture reſembled?

True-hope. This is the exact lineament of an amphibious beaſt, that is found in various parts of the globe, which lives by preying upon other creatures; but its favourite diet is human fleſh, which was the reaſon that the painter drew this dead man before it; and it is repreſented ſhedding tears, becauſe it is reported, that when this creature finds the body of a man caſt upon the ſea ſhore, it firſt ſheds tears over him, and then devours him, in order to ſatisfy its voracious appetite.

Heph. And pray, Sir, would it not ſerve a living man ſo too, was it to find one?

True-hope. No doubt of that, if it had him in its power;

power; but you know that a living man might make uſe of his heels, and poſſibly make his eſcape from it.

Heph. Very true, Sir, he might ſo; but I hope that I ſhall never meet with ſuch a monſter in my travels; if I ſhould, I think that I ſhould ſtand but a poor chance.

True-hope. It will be well, Hephzibah, if you do not; and perhaps you may not; but it is very probable you may meet with ſome perſons in your road, whoſe diſpoſition is not much unlike it, and this will not be very agreeable to you.

Heph. But not ſuch who are pilgrims, Sir, 'tis to be hoped.

True-hope. Yes, Hephzibah, among ſuch who are pilgrims, at leaſt who call themſelves ſo, and are looked upon by others to be really ſuch.

Heph. Dear, Sir, that is a bad caſe indeed! but, pray, Sir, explain yourſelf.

True-hope. Why, Hephzibah, I will tell you; there are many who paſs for pilgrims, and whilſt you are in their company, you would take them to be really ſuch; and may perhaps ſpeak very freely to them, judging them to be of one heart with yourſelf; if it happens, that any thing troubles you, you will be ready to unboſom yourſelf to them, in order to eaſe your mind, and perhaps to get their advice, be your caſe what it will; and glad are you to have a friend that you think you may ſpeak your thoughts freely to. Well, whilſt you are thus opening your mind to them, they will be all attention to what you are relating, and, like this beaſt, their mouths will, as it were, be wide open to catch all you ſay, and they will ſeem to ſympathize with you, and pity your caſe; and alſo, like this creature, perhaps, ſhed tears of compaſſion for you! and if you are ſpeaking by way of complaint of any perſon

ſon that you think has injured you, 'tis much if they don't likewiſe ſpeak of ſomewhat againſt them, which you before knew nothing of; by theſe means they will draw from you all that is in your heart, thinking that you have with you a real friend; but, after they are departed from you, the firſt opportunity they have, they will make uſe of all that you have ſaid to your prejudice; and although they may ſpeak only the ſame words as you did, to thoſe with whom you are at variance, yet they will deliver them in ſuch an accent, as will cauſe what you ſaid to bear a quite different ſenſe from what you deſired it ſhould; ſo that inſtead of reconciling things, they add fuel to the fire, and blow up the coals of miſchief; which conduct I think ſhews a ſpirit pretty ſimilar to the ſpirit and temper of this beaſt.

Heph. Indeed, Sir, I think ſo too; the tears of ſuch folks are much like to the tears of the crocodile, which I have heard of; is this the creature, Sir?

True-hope. You have juſt hit the mark, Hephzibah; and I think that the compariſon is not in the leaſt unjuſt.

Heph. Really, as this is the caſe, one knows not who to ſpeak one's mind to!

True-hope. Indeed, Hephzibah, you do not; and my opinion is, the leſs company you have, the greater will your tranquility be, unleſs your lot is to meet with ſuch pilgrims as are truly faithful; ſome ſuch are doubtleſs to be found, but it is very ſeldom that you will meet with them.

And it would be well if I had no occaſion to give you a hint concerning another ſet of profeſſed pilgrims, which in my time I have obſerved; I mean ſuch, as when you have firſt an acquaintance with them, will behave

behave towards you in the moſt affable manner; eſpecially, if they have any view of your being profitable to them with regard to their ſecular intereſt; and ſo long as this is the caſe, you will be greatly careſſed by them; and perhaps they will be forward to do you ſeveral good offices, if they can without giving themſelves much trouble; but ſhould it happen that your ability will not admit of making them their deſired return, or ſhould you favour another with ſuch things as they expect from you, you may be aſſured they will behave as ſhy to you as before they were free; and no more good offices muſt you expect from them; no, hardly a good word, or a pleaſant look.

But ſhould you, my dear, in the courſe of your pilgrimage, chance to meet with any of this ſtamp, be ſure that you behave wiſely towards them; take heed that you *render not evil for evil*; let your uſual freedom toward them ſtill continue, and be always ready to ſerve them, if it be in your power; and by ſuch a conduct you will prevent their having any juſt reaſon to ſpeak evil of you to others; and it may, in the end, terminate in their own reproof, and do them good.

Heph. Sir, I am ſorry that any who wear the pilgrims garb ſhould be of this dark complexion, and hope I ſhall never be of ſuch a diſpoſition. I return you thanks for the caution that you have given me, and deſire that I may always obſerve it; for ſure I am, that it would not be right in me to careſs or ſhew favour to others for the ſake of my own private intereſt, but I ſhould do it purely becauſe they are pilgrims, and the followers of my Lord ISHI.

True-hope. I am glad that you are of this mind; your perſevering therein will give me and the reſt of your true friends the greateſt pleaſure. Perhaps you may remem-

ber

ber an old ſaying, *If ye know theſe things, happy are ye if ye do them.* Well, as this has been an acceptable leſſon to you, it may not be amiſs, if I juſt give you a hint concerning another ſort of profeſſed pilgrims, in order that you may not be diſappointed, ſhould you at any time fall into their company. Theſe are ſuch, as though they profeſs to be enliſted under the banner of Ishi, and to be for him, and none other, yet you will ſeldom hear them ſay any thing about him, either of his excellencies, or the great things he has done for them, and will do for them at the laſt: ſhould you, when in their company, bring ſuch a topic upon the carpet, 'tis ten to one if you have any to ſecond you; and if you have, yet the ſubject is ſoon dropped, and any thing elſe ſtarted to afford matter for converſation, and employ the time preſent; which perhaps may not be very acceptable to you.

Heph. This is no pleaſing thought indeed, Sir! very different from the account I have heard of the followers of Ishi in former times; it has been ſaid concerning them; that they *ſpake often one to another* about him; no doubt about the great deliverances that he had wrought for them, and how he had kept and preſerved them in their travels; and ſo on.

True-hope. Yes, Hephzibah, there is ſuch an account indeed; and this practice was well pleaſing to him, and they were had in remembrance by him for ſo doing: and ſurely there cannot be a more agréeable, or more profitable topic of converſation for pilgrims in the world. But I have yet another claſs of profeſſed pilgrims to delineate to you. Theſe are ſuch who, on your firſt acquaintance with them, will appear to be ſome of the moſt humble creatures upon earth; and it may be, you will not diſcover them to be otherwiſe

for

for a conſiderable time; but if ever you happen to touch them in a tender part, (though you may have no deſign to give them any umbrage) they will diſcover themſelves to be ſome of the haughtieſt beings under the ſun, and no favour or friendſhip muſt you ever more expect at their hands. I might alſo give you a hint concerning ſome pilgrims, who, at t nes, will converſe with you about Lord Ishi, the and of Light, *&c.* in a moſt engaging manner, ſo at you will be delighted with them, and you will imagine them to be nonſuches, as we uſe to ſay; but at other times, you will perceive a great difference in their behaviour; whether it ariſeth from a flow of natural ſpirits, or being off their watch, I will not determine; but a perſon who has no acquaintance with them, would imagine, by their frothy behaviour, and lax converſation, that they had not a ſpark of Ishi's temper, or of a pilgrim in them; and this, no doubt, will be matter of uneaſineſs to you: but if you have a convenient opportunity at any time, it will not be amiſs if you, in tenderneſs, lay before them the evil thereof. I give you theſe hints, in order that you may not be diſcouraged or diſappointed when you happen to meet with ſuch perſons as I have been deſcribing; and alſo that you may the better know how to behave towards them.

After this diſcourſe was ended, Mr. True-hope took her to another place, in which was a fuller, buſy in his employ: he had juſt then taken a filthy garment into his hands, in order to cleanſe it; upon which Mr. True-hope bid Hephzibah obſerve the fuller.

Whilſt ſhe looked on, ſhe obſerved the various operations the garment went under; the methods which the fuller took to cleanſe it; alſo the care he took

that it might not be rent, or receive damage from his hands: ſhe obſerved likewiſe how clean and freſh the garment was, when it came out of the fuller's hands, and the pleaſure he ſeemed to take in it when finiſhed.

When Hephzibah had obſerved this, ſhe ſays to Mr. True-hope, Sir, may not there be a profitable leſſon learned from this?

True-hope. No doubt, Hephzibah, there may, if you have wiſdom to improve it in a right manner.

In the after part of the day, Mr. True-hope and Hephzibah, with ſome of the virgins, took a walk into the garden, which was curiouſly decorated; and in it was good ſtore of ſuch fruits and flowers as the ſeaſon then produced; which gave Hephzibah great delight.

After they had taken a view of ſeveral other curioſities, and made profitable remarks thereon, they went towards the extreme part of the garden; where they found a certain plot of ground that was not kept in ſuch good order as the reſt. Hephzibah ſeeing it, aſked the reaſon why this plot was ſo much more foul and uncultivated than the other part of the garden?

True-hope. Why, you muſt know, Hephzibah, that the man who has this plot committed to his care, is of a very drowſy diſpoſition, and ſleeps away half his time; and when that is the caſe, you know, work muſt conſequently be neglected: and I dare ſay, if we ſearch for him, we ſhall find him aſleep ſomewhere hereabout. So upon ſearching among the ſhrubs, they found him ſleeping under a Humberry-tree; of which ſort of ſhrubs in ſome places there are many; but the fruit they bear has a very naſty diſagreeable taſte.

True-hope. Did not I tell you that we ſhould find him, if we ſought for him?—This is his conſtant practice, let what will come of the plot committed to his

his care; but nevertheleſs, poor fellow! he is to be pitied too; for I dare ſay that, at times, his caſe is afflicting to himſelf.

Now I ſaw, that one of the virgins, whoſe name was Pity, ſtept to him, and jogged him again and again, in order to awake him; and ſaid, that it was time for him to awake out of ſleep, for night was coming on, in which no work could be done. But all ſhe could do or ſay was to no purpoſe; I think he only opened his eyes, and muttered ſomething not very intelligible; gave himſelf a ſhrug, fetched a yawn, rubbed his eyes, ſtretched himſelf, and down he fell to ſleep as faſt as ever; not at all conſidering the danger that he was expoſed to thereby.

Hephzibah ſeeing this, ſaid to Mr. True-hope, with a degree of warmth, Dear, Sir, this is an idle creature indeed! Why is not this ſleepy, lifeleſs fellow put out of the garden, and another that is more active placed in his room?

True-hope. That would not be to act according to the rules of this lodge; thoſe who are employed here, never are diſcarded upon any conſideration whatever. Beſides, you muſt know that this man was once, perhaps, as active as any perſon that is employed in the garden; and that plot of ground committed to his care, was kept in as good order as any of them all; and it being in this condition now, is much to his own loſs, becauſe the profits ariſing from it are his own: and who can tell but that, in a little time, he may be recovered out of the ſtupor he is now in, and may again be as active as ever?

Heph. Sir, I ſubmit; I perceive that I was too inconſiderate in what I ſaid; the man's caſe calls for compaſſion rather than harſh uſage. But, pray, Sir, what

might be the cauſe of this poor man's diſorder? the reaſon I aſk is, leſt I fall into the like ſituation myſelf.

True-hope. You remember I juſt now told you, that this man was once a very active perſon, and perhaps few excelled him in that reſpect: he was not only induſtrious upon his own plot, but he was alſo ready to lend a helping hand to others who ſtood in need of aſſiſtance; and a very uſeful man indeed he was, inſomuch that great things were expected from him; and in this promiſing way he went on for a conſiderable time. But as all mankind are ſubject to diſorders of one ſort or another; ſo this man, in the height of his activity, was ſeized with a ſort of a lethargy, which deprived him of that vivacity which he formerly had; and as it grew upon him, the more inactive he became. I think it firſt appeared from the ſtate of his own ſpot of ground, there being a viſible alteration in it; and then, ſecondly, by his not being ſo ready to aſſiſt others as he had been; and thirdly, by his not being ſo deſirous of the converſation of his fellow-gardeners as heretofore. And notwithſtanding means were made uſe of to recover him, all was to no purpoſe: and though at times he was ſenſible of his diſorder, and lamented the caſe he was in, yet it ſtill grew upon him, till it brought him into the condition you now ſee him.

Heph. Dear, Sir, if that was his caſe, I have great reaſon to ſympathize with him; I well remember how it was with me, when I was at the houſe of Mr. Sincerity; and had not an eminent phyſician come to my relief, I might have continued ſo to this day. Poor man! I pity him much; who knows but the ſame kind hand that helped me, may one day come here and recover him?

True-

True-hope. Yes, yes, as long as there is life, there is hope; and we make no doubt, but in time he will be again reſtored: but when a perſon is entirely dead, then all hope is loſt; which is not this man's caſe; though, if I remember right, you called him a lifeleſs creature; but you know that there is a wide difference between a perſon's being lifeleſs and drowſy; the caſe of the firſt is irrecoverable, but the latter may be recovered.

Heph. What you ſay, Sir, is very right; I have found it to be ſo. I give you thanks for the hint you have given me, and hope I ſhall improve the ſame.

After this, they went to another part of the garden, in which was a pleaſant ſhady walk. Upon their entering into this walk, they ſaw a man at ſome diſtance from them, walking to and fro therein: the man had a book in his hand, in which he ſometimes read, and ſometimes ſeemed to ponder upon what he was reading. But ſeeing them enter the walk, he withdrew farther off; upon which the pilgrim aſked Mr. True-hope who and what he was? and what was the reaſon that he withdrew upon ſeeing them.

True-hope. He is one that reſides in this lodge; he goes by various names; but I call him Tender-mind: he has for a conſiderable time withdrawn himſelf pretty much from ſociety; and his chief pleaſure is in employing himſelf as you now ſee.

Heph. But from whence doth this ariſe, Sir? does he think himſelf better than others? or is he of a ſordid diſpoſition? or doth it ariſe from a hypocondria?

True-hope. From neither of the three you have mentioned; for he is of an humble ſpirit, affable, and alſo free from any vapouriſh diſorder.

Heph. Is he ſo? If that be the caſe, methinks I

ſhould

ſhould like to have a little talk with him, if it might be; do you think, Sir, that he would be free to talk with me?

True-hope. Was you to go to him alone, perhaps he might. If you are deſirous to have ſome talk with him, do you ſtep up to him, and we will abide here in this alcove till you return.

Accordingly, Hephzibah advances towards the farther end of the walk, where Mr. Tender-mind ſtill was, reading in the book which was in his hand. When ſhe came up to him, ſhe ſays, with a chearful accent, You ſeem, Sir, to be well employed.

Tender-mind. It is employment which ſometimes affords me much pleaſure and profit; and therefore I think that I am not to be blamed for purſuing it.

Heph. Very right, Sir, you are not; and I think it would be well if it was not ſo much neglected as it is by many.

Ten. I have nothing to do with the conduct of others; my buſineſs is to follow that which I find to be moſt for my advantage; otherwiſe I ſhould be wanting to myſelf.

Heph. A very good obſervation, Sir: and true it is, that if a man acts counter to what he knows would be for his intereſt, he cannot reaſonably expect proſperity. But pray, Sir, if I may be ſo free, what is the reaſon that you take ſo much pleaſure in being alone?

Ten. When I am alone, I have no one to diſturb me, neither can I trouble others; but I do not account myſelf alone, whilſt I have this book in my hand, and am peruſing it.

Heph. What you ſay, Sir, I acknowledge is very juſt; but as man was made for ſociety, and, as ſuch, is a ſocial creature, in my mind it conduces much to his

his felicity to aſſociate with his fellow-creatures; for thereby, in many reſpects, he may gain ſome improvement; and not only ſo, but he has it in his power to be uſeful in his generation to others.

Ten. This I acknowledge to be very true; but you know, as every man ſhould have a reaſon to render for what he does, ſo I am not without a reaſon for thus abſenting myſelf from ſociety.

Heph. If I may not be thought rude, I ſhall be glad to hear your reaſon; it may be of uſe to me in my pilgrimage; for I like to be learning of every one with whom I converſe.

Ten. Why, then, to be free, I will tell you; not that I think my proceedings are to be a ſtandard for others; no, every one ought to be well ſatisfied in their own mind concerning things of this nature. You muſt know, then, that in time paſt I was a great lover of ſociety, and had a ſtrong inclination to join myſelf to a particular one; but about this time, by ſome means or other, there happened to be a diſturbance amongſt theſe aſſociates, which aroſe to a great height, and by each of the contenders, a great degree of bitterneſs was diſcovered, and much partiality ſhewn, inſomuch that a ſeparation was made amonſt them; and, by what I could learn, they never united more. Now the hearing of, and ſeeing theſe things tranſacted by perſons that I ſo highly eſteemed, put ſuch a damp upon my inclinations in the above reſpect, that I could never more entertain thoughts of joining myſelf to them, judging that it would be more to my peace to abſtain from them, and continue as I was.

Heph. No doubt but this was a great ſtumbling-block before you, and a melancholy caſe it was; but

but then were there no more ſocieties that you could comfortably join with beſides this one?

Ten. Yes, yes, there were many which, in ſeveral reſpects, I had a great liking to; but among theſe, I found that animoſities frequently aroſe, and much partiality was to be found; which was a freſh diſcouragement to me; and not only ſo, but even the heads of theſe ſocieties diſcovered ſuch lordlineſs, and I was going to ſay covetouſneſs, that even ſeveral of thoſe who were under them were much grieved thereby. Now theſe things put together, with many others that might be mentioned, who can blame me for acting in the manner that I do?

Heph. Indeed, Sir, I can't ſay but theſe things were enough to diſcourage you; but I hope, Sir, that although you don't join to any ſociety, you are no enemy to them?

Ten. No, not in the leaſt; I am rather a friend to them, and ſhould rejoice to hear of their proſperity, was it upon a good foundation.

Upon which Hephzibah takes leave of him, and returned to her company, who ſtill waited for her. When ſhe came up, Mr. True-hope ſays, Well, Hephzibah, what converſation have you had with Mr. Tender-mind? Accordingly, ſhe related to him the whole of their converſation; and ſaid that ſhe liked the man exceeding well, and wiſhed that he had not ſuch reaſons for his obſcure life.

True-hope. Yes, he is a valuable perſon, and anſwers to the name by which I call him, being very tender of all his ways and actions; but as to his abſtaining from ſociety with others, in that reſpect, I think, he is miſled. But come, now let us walk into the orchard, and ſee if we can find any thing that may be entertaining to you there. Ac-

Accordingly, into the orchard they went; which was well ſtored with apple-trees of various ſorts and ſizes, planted with great regularity, which gave the pilgrim much pleaſure; and the more ſo becauſe ſhe was a great lover of apples.

As ſhe walked about this orchard, ſhe obſerved that ſome of the trees were heavily laden with fruit, others more ſparingly: at length ſhe came to a tree, on which ſhe obſerved but two or three apples; upon which ſhe ſays to Mr. True-hope, I think, Sir, that this tree is almoſt barren; why is it not taken away, and a better one planted in its room?

True-hope. This tree, you muſt know, was once as fruitful as any of the reſt; and inaſmuch as you ſee it has ſome fruit upon it, and what little it has is very good, it may, perhaps, in proceſs of time, be again as fruitful as ever, and ſo turn to ſome account; whereas, if it be hewn down, it will be fit for nothing but fuel: in ſome ſeaſons thoſe trees you now ſee ſo heavily laden, have but little fruit upon them; and perhaps a ſeaſon may come when this tree may be as fruitful as thoſe now are. This caſe, Hephzibah, is a parallel one, with that of the gardener, whom you would have turned out of his place; the gardener may be reſtored from his lethargy, and this tree to its former fruitfulneſs.

Heph. Dear, Sir! I cry your mercy! I ſee that, through my precipitation, I am guilty of much folly; I remember I was once told that I was but a young gardener; and I think it may as juſtly be ſaid of me, that I have as little ſkill in orchery.

As they went farther into the orchard, they came to a pleaſant walk, with trees planted in a regular form on each ſide of it: in the midſt of this walk

ſtood a tree, which, though it made no great figure, it was well laden with fruit; but Hephzibah thinking it to be an obſtruction to the walk, and an incumbrance rather than an ornament, ſhe ſays to Mr. True-hope, Dear, Sir, I wonder that a tree ſhould be planted in ſuch a place as this! why, it quite defaceth the walk: I think, was this my orchard, I ſhould not let it ſtand here. In anſwer to which, Mr. True-hope, with a pleaſant ſmile, ſays to her, Do you not obſerve, Hephzibah, how this tree is laden with fruit? do you ſee any tree in the orchard that excels it? and is not the fruit it bears to be preferred to the regularity of the walk? and does not this fruit turn to a good account? Perhaps in time you will underſtand orchery better, and ſo learn to value good fruit more than a regular walk.

Heph. Dear, Sir, it might be thought that when one has miſſed the matter twice, one ſhould be aware of a third miſtake; but, for my part, I do little elſe but make miſtakes: I think, for the future, I will hold my peace, and ſay nothing on any ſubject, without underſtanding it better

From thence they went to the further part of the orchard, and got to a mount, the which they aſcended; and from it they had an extenſive proſpect of the country before them. As they were looking about, the pilgrim obſerved a perſon waſhing a garment in a rivulet, that ran on the other ſide of the orchard wall. She obſerved that the garment was exceeding filthy, and that the perſon took much pains, and laboured very hard, to cleanſe it; but ſhe ſaw that all he did was to little or no purpoſe; for the garment (notwithſtanding all the labour he beſtowed upon it) ſeemed to be as filthy as ever. Upon her ſeeing this, ſhe ſaid, to Mr. True-hope, Yonder perſon's waſhing that garment,

garment, is very much unlike to the fuller's cleanſing his; he made his appear without ſpot, or ſtain; but this perſon, the more he waſhes it, I think the more filthy it appears: pray, Sir, what can the meaning of this be?

True-hope. Firſt of all, Hephzibah, you ſee that he has not the ſame materials to cleanſe it with, as the fuller had. Secondly, If you obſerve, the water in which he waſheth the garment, is very muddy; ſo that inſtead of cleanſing, it defiles. Thirdly, The man ſeems to have no ſkill in what he has undertaken to do: and, fourthly, That which the garment is defiled with is of ſuch a nature, that it is impoſſible for all the water in the world, and all the labour that can be beſtowed upon it to make it clean.

Heph. If that be the caſe, the man might as well ſave his labour, for all the good he can do?

True-hope. He may ſo; for all his pains and labour will come to juſt the ſame as though he endeavoured to waſh the Ethiopian white, who by nature is black.

After Hephzibah had obſerved ſeveral other things, the evening began to draw on, upon which they retired into the lodge, where ſupper was ready prepared for them; the which was much the ſame as that the pilgrim partook of at the laſt place ſhe came from. At ſupper, their diſcourſe turned chiefly upon Lord Ishi, and the great love he bore towards pilgrims; what he had done for them, and what he would ſtill do, *&c.* Alſo they talked about the Land of Light, and the glories thereof, the inhabitants that were in it, and the entertainment they were partakers of; which, they concluded, would likewiſe be the pilgrim's privilege when ſhe came to join that ſociety. He alſo diſcourſed on ſeveral ſubjects of a ſimilar nature.

After ſupper was ended, the evening was con-

cluded with a banquet of wine, of the ſame ſort as that which ſhe drank of when at Mr. Sincerity's. When they began to be ſomewhat merry, Mr. True-hope ſays to the pilgrim, Well, Hephzibah, I underſtand that you are a good ſinger, come, now we are together, will you favour us with a ſong?

Heph. Dear, Sir! who could tell you that I am a ſinger? 'Tis very ſeldom that I ſing; and when I do it is but poorly performed.

True-hope. Did not you ſing this morning, before you came out of your apartment, Hephzibah? Come, come, don't look for ſo much entreaty; but they ſay good ſingers always do.

Heph. If I ſing, Sir, I think it is generally baſs; for it is ſeldom that my voice is clear enough to ſing any other part.

True-hope. Well, Hephzibah, the baſs cauſeth the other parts of muſic to ſound the ſweeter: but as you are ſo backward to ſing, if I ſing a ſong, will you, with your baſs, bear a chorus with me? and perhaps you may know the tune.

Heph. I can't promiſe that, Sir.

True-hope. Come, I will ſing a ſong concerning Lord Ishi, and I dare ſay you will join me in it.

Mr. True-hope ſings,

Now let my powers all combine,
And ev'ry tongue here preſent join,
With tuneful and delightful lays,
In ſounding forth great Ishi's praiſe.

CHORUS.—Hephzibah joins,

With tuneful and delightful lays,
In ſounding forth great Ishi's praiſe.

Lord Ishi is the pilgrim's friend,
And will be ſo unto the end:

Let them not fear what man can do,
For to them he will ſtill prove true.

CHORUS.

Therefore I'll ever ſing his praiſe,
With tuneful and delightful lays.

The pilgrim's friend he ever was;
'Tis true, his love it was the cauſe;
And he will never them forſake,
Tho' rocks and mountains they do ſhake.

CHORUS.

Therefore to him all praiſe is due,
For he is faithful, juſt, and true.

Lord ISHI is moſt wondrous fair;
Ten thouſands with him can't compare;
Nor all the ſons of human race
Can equal his moſt lovely face.

CHORUS.

Let ISHI's praiſe be founded high,
Ev'n far above the ſtarry ſky.

Lord ISHI's mouth it is moſt ſweet,
When I him meet in houſe or ſtreet;
He is the choiceſt, faireſt one,
That eyes have ſeen, or men have known.

CHORUS.

This is my love, this is my friend;—
Oh! may I paiſe him without end.

When the ſong was ended, Mr. True-hope ſays to the pilgrim, I thought, Hephzibah, that you would chime in with me in this ſong; and I think you bore a pretty good part.

Heph. Indeed, Sir, you choſe my favourite topic: and now I am in the mood (which by the way happens but ſeldom), give me leave to add a verſe or two; and do you bear a chorus with me; to which True-hope agreed.

HEPHZIBAH ſings.

Lord ISHI, he did pity me,
When in the depths of miſery;
Involv'd was I in a ſad fall,
And in the midſt of Nomi's thrall.

CHORUS.—Mr. TRUE-HOPE joins.

But he in love did viſit me;
Oh may I ever thankful be.

To me Lord ISHI he was kind,
When in this ſtate he did me find;
He heal'd the wounds that Nomi gave,
And ranſom'd me, who was a ſlave.

CHORUS.

May I adore him for the ſame,
And ever praiſe his worthy name.

He took me from my native home,
In pilgrims ways caus'd me to run;
And of my rags he ſtripped me,
Then cloath'd me with theſe robes you ſee.

CHORUS.

May I adore him for the ſame,
And ever praiſe his worthy name.

Lord ISHI, he did guide my way,
From which poor I was prone to ſtray;
And from my foes deliver'd me,
And brought me to this place you ſee.

CHORUS.

May I adore him for the ſame,
And ever praiſe his worthy name.

Lord ISHI will ſtill conſtant be,
Unto this worthleſs creature me:
His love on me does not depend:
Oh may I love him without end.

CHORUS.

And may I ever him adore,
And love and praiſe for evermore.

This ſhe ſung with ſuch an elevated ſpirit, as raiſed the admiration of all preſent; upon which Mr. True-hope ſays to her, Well, Hephzibah, I think you have now ſung the tenor inſtead of the baſs: from this time complain no more of your bad ſinging.

Heph. Really, Sir, it is but very ſeldom that I am in a ſinging humour; but I think that the good company I am in, the wine I have drank, and the ſong you ſung, has animated me thereto; it will be well if I don't ſuffer for being ſo merry: I remember a ſaying, *After mirth comes ſorrow*; and perhaps that will be my caſe.

True-hope. It is not at all impoſſible it may be ſo; but I remember another ſaying, *Though ſorrow may continue for a night, yet joy ſhall come in the morning*: which will make you ample amends.

The evening being ſpent in this agreeable manner, this night Hephzibah was conducted to Mr. Aſſurance's apartment, which was preferable to that of Mr. True-hope's, and which was exceeding delightful to her; here ſhe reſted incomparably well, and in the morning ſeemed very loath to leave the room.

The next night ſhe was again reduced to Mr. True-hope's apartment; and I think ſhe had no reaſon to grumble; but my lady, truly, did not at all ſeem to like it; from which I learned the truth of that ſaying: *The more people are indulged, the more they expect it.*

Some time after this, I obſerved that Madam looked very dull, and out of temper; and, on enquiry, underſtood that the preceding night ſhe was obliged to lodge with Mrs. Deſire, which I found ſhe did not at all approve; but I thought that that was much better than to wallow in the ſtreet, in the town of Forgetful, or lodge at the Peacock, with Mrs. Pride-of-life, and the reſt of her crew. However,

after

after ſhe had taken a breakfaſt with two of the virgins, whoſe names were Comfort and Experience, ſhe ſeemed to be ſomewhat chearful again; and ſo the reſt of the time ſhe ſojourned here, ſhe lay in her firſt apartment; and I think ſhe was highly favoured.

Afterwards ſhe told her thoughts of departing to Mr. True-hope, who did not at all diſcourage her therefrom, but encouraged her as much as in him lay; and the next morning ſhe went away, after paying her uſual compliments for civilities received, leaving her crutches till Mr. Careful ſhould ſend for them.

At her firſt ſetting out from this place, ſhe had a very good road, and went on her way, ruminating upon what ſhe had ſeen, and how ſhe had been entertained where ſhe had been. At laſt ſhe broke ſilence, and ſang the following ſong:

In Perſeverance lodge,
How I have treated been!
Alſo the wonders that are there,
The like is ſeldom ſeen.

The bath, that lovely bath!
On me a cure it wrought:
And when I lay on True-hope's bed,
How pregnant was my thought

Of things that had been paſt!
And oh! how loth was I,
To turn out of that downy bed,
Where I did ſweetly lie!

But oh! the crocodile,
Amazing to behold!
Yet more amazing it was ſtill,
When True-hope to me told,

That there ſome pilgrims are
Of this foul monſter's ſtamp;
And much concern it to me gave,
Which did my ſpirits damp.

How awful is the caſe,
That there ſuch pilgrims are!
Surely through them, inſtead of peace
There muſt ariſe a war.

In temper like to them,
Oh may I never be!
But may I always ſtudy peace,
Till Land of Light I ſee.

The ſteward I lament,
And pity much his caſe:
But yet a pleaſure 'tis to me,
That he's in yonder place.

The fuller at his work,
A leſſon is to me;
And as the garment he did cleanſe,
May I ſo cleanſed be.

May the lethargic man
A caution to me be,
Leſt I forget the road I'm in,
And ſlumber, as did he.

The caſe of Tender-mind
Is ſtill upon my heart;
It would be well were there no truth
In what he did impart.

The apple-trees alſo,
Which in the orchard grew,
How full of fruit were ſome of them,
When others had but few.

The tree irregular,
Which did the walk deface;
But had I more maturely thought,
It did it rather grace.

What on the mount I ſaw,
I do remember yet;
The robe that could not cleanſed be,
May I it ne'er forget.

But oh, that gen'rous wine,
Of which I did partake!
Imported from the Land of Light;
'Twill make the dumb to ſpeak.

How charming was the ſong,
When ISHI was the theme!
How could I but a chorus bear,
When True-hope ſung the ſame?

With what melodious ſtrains
We did our voices raiſe!
When altogether we did join,
To ſing Lord ISHI's praiſe!

And how indulg'd was I,
That night above the reſt!
In Aſſurance lodging for to be!
'Twas what I liked beſt.

But what a fool was I
To murmur in my breaſt!
When the next night I came to lie
In True-hope's downy neſt.

Why was I not content
With that room for the night?
But oh! my pride, it is ſo great,
'Twill ruin me outright!

But rightly ſerv'd was I
Tho' did not like my doom,
When that poor I was forc'd to lie
In dame Deſire's room.

This did much trouble me,
And greatly I was vex'd;
And ev'ry one about me ſaw,
How much I was perplex'd.

And ſo ſhould have remain'd,
(Of it I have a ſenſe)
If that I'd not been entertain'd
By Comfort and Experience.

This was the happy caſe,
And much refreſh'd was I;
But much more ſo, when I again
In True-hope's bed did lie.

Was not this wondrous kind,
I ſo indulg'd ſhould be?
Such treatment may I ne'er forget,
Till Land of Light I ſee.

Hephzibah had not travelled far, after ſhe had ended her ſong, but ſhe was overtaken by one of a very briſk and lively aſpect, who, by his dreſs, ſeemed to be a pilgrim. As ſoon as he came up to her, he aſked her whither ſhe was bound? She being apprehenſive that he was a pilgrim, freely told him, that ſhe was travelling towards the land of Light. Are you ſo? replied he, thither I am bound alſo; and glad am I that I have overtaken you. Come, let us put on; we may be good company for each other. Upon which Hephzibah aſked him what his name was? He, in reply, told her, that his name was Zeal. Aye, ſays ſhe, I have heard much talk of you; and glad am I to have the pleaſure of your company. So they went on together, diſcourſing of various things concerning Lord Ishi, the Land of Light, and the things they had ſeen upon the road. But all this while, Hephzibah did not diſcover the cheat; for he had only told her the laſt part of his name; the former part of it was Blind, and ſo his proper name was Blind-zeal; and, by what I could learn, he had a numerous offspring; but, however, this was undiſcovered to the pilgrim, and ſo they went on chatting together, till ſuch time as they came to the border of the deſert.

Soon after they got upon this deſert, they came to a place where many roads met together; and they

were at a loſs to know which of theſe roads they ſhould ſteer their courſe in, Hephzibah thinking one way was right, and her companion ſaying that another was.

Whilſt they were thus canvaſſing over the matter, there came up to them a company of perſons, I think, as many in number as there were different roads; and by what I could learn, they were of the family of the Turn-aſides; and though they appeared in different habits, yet nevertheleſs they were of one tribe, and deſcendants of one and the ſame father. Now, upon their obſerving the pilgrims parlying together, and ſeeming to be at a ſtand, they aſked them what they were debating about? and they anſwered, that their debate was concerning which was the right way to the Land of Light; for, as there were ſo many roads around them, they were at a loſs which to take. Oh, ſays one, if that be the caſe, follow me, I know the way perfectly well; in the road that I ſhall ſhew you, you cannot err. Says a ſecond, I'll ſhew you a way that is much better than that, if you will hearken to me. Says a third, the way that I can direct you in, is preferable to them both —And ſo, in their turn, ſaid they all, each boaſting that the way he knew was the beſt.

Upon the pilgrims hearing theſe various reports, they were much more perplexed than before. But I obſerved that one of them, whoſe name I learned was Party (and, perhaps, ſhould I dream again, I may get the names of the others), this chap kept ſilence till now; and he ſeeing the pilgrims in this perplexity, ſteps up to them, and with a low, inſinuating accent, ſays to them, As I have a great regard for ſtrangers, and you ſeem to be ſuch, I would adviſe you not to hearken to what any of theſe have ſaid to you;

for,

for, in fact, if you follow their directions, you may be led into ſuch a labyrinth as you will never get out of; but if you will take the advice that I ſhall give you, and go the way that I ſhall direct you in, you need not fear of being in the right road. Mr. Blind-zeal hearing this fine harangue, began to be very chearful; and ſays to Hephzibah, Come, fellow-traveller, be of good chear, this is the only man at laſt; come, let us take his advice, for I make no doubt but his way is the only one: what ſay you? will you follow him? To which Hephzibah replied, The man ſeems to talk very well, I acknowledge; but let us not do things (eſpecially of ſuch a nature as this) too precipitately, leſt we repent afterwards; though I confeſs that I have ſome inclination to take the way he talks of; but—

Blind. But—but what? for my part, I don't ſee any need we have to make any heſitation about it. The man ſeems honeſt; and what he ſays is very agreeable. Come, come, don't be too ſcrupulous neither, leſt afterwards you wiſh that you had taken his advice, when it may be too late.

Heph. As to the honeſty of the man, I have nothing to ſay againſt it; he may be ſo, for any thing I know of him, he being a ſtranger to me; and what he ſays may be agreeable to you; but as I have already ſuffered by hearkening to ſtrangers, you cannot blame me for being cautious of what I do: you know the ſaying, *A burnt child dreads the fire.* But you ſee here is a way before us, which none of them have ſpoken any thing of; and if that ſhould be the right road, then none of theirs can be ſo; and then if we follow them, we ſhall certainly be led into a ſnare, the which we ſhall do well to conſider.

Upon

Upon this, Blind-zeal turns to Party, and told him what Hephzibah had ſaid; and aſked him what he thought of it? To which he replied, 'Tis true, that road you ſpeak of ſeems to point to the place towards which you are travelling; but this I will aſſure you, that if you purſue it, you will be led into many difficulties. You ſee that this barren deſert is very wide, and not a houſe upon it, for the entertainment of travellers; beſides, if you conſider how you will be expoſed to the ſcorching heat of the ſun, the badneſs of the road, on account of the depth of the ſands, and the exceſſive heat thereof, you will plainly ſee that it will be very irkſome to you: likewiſe, if you ſhould paſs over this deſert in ſafety, you will be led, at the end thereof, into a wilderneſs, where you will meet with difficulties innumerable; there you will have not only exceſſive bad travelling, but you will alſo be expoſed to beaſts of prey, of various kinds; as the lion, the bear, and what not. You may alſo be attacked by thieves and robbers in abundance, and (ſhould you chance to travel there in the night), you may fall into ſome pit or quagmire, from whence you may never get out with your lives. You will alſo be entangled with ſnares, traps, and gins, which may put a final period to your journey. Theſe things, with many others that might be mentioned, you will do well to conſider. On the contrary, if you follow me, I will put you into a ſafe, ſmooth, and eaſy road, where you will find little or no difficulty, and wherein you will meet with good entertainment as you paſs along, and be in no danger from any difficulties, which you will certainly meet if you take the other road.

Blind-zeal hearing this plauſible ſpeech, and not at all liking the account Party gave of one road; but being

being elated with what he ſaid concerning the other, ſteps again to Hephzibah, and gave her an account of the whole matter; and told her that, in his opinion, they had much better adhere to this man, than venture on ſuch an hazardous road. Upon which poor Hephzibah began to liſten to what he ſaid, and ſeemed inclinable to take his counſel; but calling to mind the advice that Mr. Sincerity gave her, *viz.* to take heed to her map when ſhe came upon the deſert, ſhe inſtantly plucked it out, and, on diligent ſearch, found that the road ſhe ſpoke of, and of which no notice had been taken, was her direct road; upon which, ſhe told her companion, that ſhe plainly ſaw, that the way this man ſpoke of, was no more right than the others; and that the road ſhe ſpoke of was the true one, and in it ſhe was determined to go; ſignifying, at the ſame time, her deſire that he would accompany her.

Blind. I ſhould be glad to have your company, fellow-traveller; but I can't ſay that I find any inclination to go in the road you talk of, eſpecially as it is attended with ſo much danger, and full of ſo many and inſurmountable obſtacles; and it may be that you are not ſure that it is the right one neither; and if it ſhould be wrong, the caſe would be bad indeed.

Heph. It would be ſo, 'tis true; but this I know, that my map has never yet deceived me; and therefore why ſhould I queſtion its veracity now? For my part, I cannot; for ſure I am, that he that made it was an excellent geographer, and as ſuch was well acquainted with this road; difficulties in it I expect; and though I ſhould be ſurrounded with many, yet, I am perſuaded that I ſhall be delivered out of them all.

Blind. I have nothing to object againſt the veracity of your map; nor do I call in queſtion the ſkill of him that made

made it; but as all mankind are fallible, you may be miſtaken concerning the road you are about to travel in.

Heph. How can I be miſtaken, if I keep in the way that my map directs me to travel in?

Blind. Ah, fellow-traveller! bigotry carrieth perſons to great extremes now-a-days.

Heph. I know that the word *bigotry*, is a part of the vulgar tongue; but I don't remember that I ever heard it explained to my ſatisfaction yet; I ſhall be glad to have your definition of it.

Blind. I apprehend that the word is not ſo very difficult to define. In my apprehenſion, a bigot reſpecting the preſent caſe, is one that is ſo ſtrictly attached to his own opinion, that he thinks his judgment is preferable to every body's elſe, and that there is no way right but that which he himſelf is travelling in; and theſe, in ſhort, are my ſentiments concerning bigotry; but I do not ſay you are a bigot.

Heph. If you do not ſay ſo, perhaps you think that I am; but if you will give me leave, I will reply (as ſhort as I can) to what you have ſaid concerning this thing. As to the perſon's being attached to his own opinion, Sir, I think there is no room to find much fault with it; for if that was not the caſe, he would be only a mere pretender to ſomething, when, in reality, he is juſt nothing at all, a weather cock, *a wave toſſed to and fro with every wind*, and ſo no dependance to be placed on him; of which ſort there are many. Now, when a man is ſtaunch, and abides by what he pretends to, then he is to be depended upon, and not otherwiſe.

I apprehend, Sir, that you are not altogether miſtaken in your ſentiments concerning bigotry; and who the bigot is; and as what you have ſaid is contained in the word, many people are fond of uſing it,

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in order to ſtop others from contending for what is right, which perhaps was your caſe juſt now. But let me tell you, in a few words, what my ſentiments are concerning this word ſo much made uſe of. Sure I am, that no perſon, who has a right underſtanding in the geography that is in my map, and abides conſtantly by the ſame, can, with any propriety, be deemed a bigot, it being the only rule for a pilgrim to travel by; and if at any time he deviates from it, he will certainly be led into a ſnare, as I myſelf have often been. Now, a bigot is one who pretends to own the veracity of my map, as you juſt now did, and alſo profeſſeth to have a high value for it, when at the ſame time he never ſcrutinizeth into the conſiſtency thereof, but takes all upon truſt, that he is told by others; or relieth upon a chimera of his own brain, without enquiring whether things are ſo as he imagineth, or not. This, Sir, I conceive, is the bigot; and ſuch as theſe, for want of being well eſtabliſhed, are continually liable to be drawn out of the way, into the path of danger; ſo do you take heed of what you are about to do.

Blind. For my part, I ſee no danger at all; I like the man's talk; I am not afraid of his doing me any harm, or that he will lead me into any ſnare; and no doubt but that his way is as good as yours; and if you and I meet together at laſt, where will be the odds?

Heph. And for my part, I ſee nothing but danger before you, therefore ſhall not *caſt in my lot* with you, but ſhall keep in the road that my map directeth.

Blind. Well, if this be your reſolution, you are at liberty to take your own way; but for my part, I am determined to go with this man, for I like him much; and, to me, the way he ſpeaks of is very agree-

ble, and ſo I muſt bid you adieu; for my part, I don't like to loſe time.

Heph. Well, if you leave me, take heed that you do not repent it, when you can have no redreſs.

Blind. Every tub muſt ſtand upon its own bottom, you know; it will be well if you do not, ere long, wiſh that you had taken my advice, and gone with me.

Upon which he turned from her, and went away with Party; and as they were going together, I heard one of them ſay, that ſhe was a ſtubborn creature, and ſo more fit to be alone than to have company; to which the other replied, Aye, poor woman, I dare ſay ſhe will ſoon repent of her raſhneſs.

What became of Blind-zeal afterwards, I muſt leave, my attention being turned upon Hephzibah; but his caſe brings to my mind an old ſaying, which we have in our country, namely, that "Birds of a feather will flock together."

Hephzibah being thus abandoned by her companion, ſet her face towards the deſert, travelling in the path in which ſhe was directed by her map; and as ſhe went along, her thoughts ran much upon Mr. Zeal, as he called himſelf; and as it is not an uncommon thing to hear people talk to themſelves as they are walking the ſtreets, or elſewhere, in like manner Hephzibah talked to herſelf (having no body to talk with) concerning him; what ſhe ſaid was in effect as followeth.

"Is it not a ſurprizing thing, that ſuch a man as this appeared to be, ſhould ſo ſoon be ſeduced and prevailed upon to turn out of the road, and follow one that may lead him I know not where? I hoped that he would have been a companion for me over this deſert, and even to the end of my journey—but he is gone—and what will betide him I know not—

I fear,

I fear, I greatly fear, that miſchief will befal him; alas, poor Mr. Zeal! but come, let me recollect—can I not remember ſomething in his perſon, features, or dreſs, from which I might have ſuſpected him? This I remember, however, that he ſeemed to be a very forward perſon—but why ſhould I judge him on that account? have I not greater reaſon to judge and condemn myſelf for being ſo much the contrary? ſurely I have—but ſtop—did not Feignwell ſeem to be full as forward as this man? and did he not forſake me in the town Forgetful? he did ſo, and what came of him I know not; whilſt I, who am no better than he, have hitherto perſevered in my journey. Well, but let me ſcrutinize a little farther into Mr. Zeal—As to his dreſs, I think by it he ſeemed to be a real pilgrim, his outward garment appearing like theirs; what his inward one is, I know not; but I don't remember to have ſeen any armour that he had about him—alas! poor man, what will be his caſe, ſhould he be attacked by an enemy? or what uſe would he have been to me had he kept me company? But to let that paſs; was this man ſincere, with regard to what he pretended to be? or did he not impoſe upon me, by giving himſelf a feigned name? he ſaid that his name was Zeal, and, in ſome reſpects, he ſeemed to anſwer in his behaviour to his name—but now I recollect, I remember that I have heard of one Blind-zeal—and I alſo remember that the man was ſhort ſighted; is not this the very perſon? methinks I ſuſpect that he is—beſides I don't remember to have ſeen him at the lodge, nor did I hear any talk about him there; why did I not interrogate him concerning this thing? perhaps if I had, I might have found him out—but that is now

too late, and the poor man is gone, and I am left to travel over this deſert alone; and what will befal me in it, as yet I know not."

Soon after ſhe had ended theſe reflections, traveling began to be very fatiguing to her, the ſun ſhining extremely hot, and the ſands in the road were not only deep, (which was a great obſtruction to her) but alſo very ſcorching to her feet, inſomuch that ſhe began to be much diſcouraged; and had it not been that ſhe could rely upon her map, ſhe would have thought that what Party had ſaid was true, and that Blind-zeal was right in following him; but, however, on ſhe went, though at a heavy rate.

As ſhe thus toiled in purſuing her journey (what with the fatigue of travelling, and the exceſſive heat of the ſun), ſhe began to be very thirſty, and almoſt ready to faint for want of a cooling ſpring, at which ſhe might drink, and quench her thirſt; and though ſhe looked backward and forward, to the right hand and to the left, in order to find one, not one could ſhe find; upon which ſhe cried out, as well as ſhe could ſpeak, "Oh that I had to drink of the water, that is in the fountain in the Enlightener's garden! or of any of the cooling ſprings which I drank of in the road as I came along! but now, not one drop of water is to be found; alas, for me, what can I expect in this deſert, but to die for thirſt?" But this I obſerved, that ſhe ſeemed to encourage herſelf upon this conſideration, *viz.* that ſhe was ſtill in the right path.

Now I ſaw, that as ſhe thus paſſed along in this thirſty and tired condition, ſhe came to a certain great Rock, which was in the way ſhe travelled in, which was a ſhelter to her from the burning heat of the ſun; the ſhadow of it was very pleaſant and cooling to her, and was

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Hephzibah sheltered by a Rock.

alſo, to her, very refreſhing. As ſhe thus ſat regaling herſelf, ſhe perceived honey dropping down from a clift that was in the Rock, the which ſhe taſted, and liking the flavour thereof, ſhe eat of it to her ſatisfaction, by which her thirſt was allayed, and her ſpirits invigorated; upon this, ſhe began to look very chearful, and ſeemed, as it were, to have forgotten all her paſt toil, and thought that ſhe was now able to encounter any difficulty whatever.

As Hephzibah was thus regaling herſelf, ſhe heard the voices of ſome (who ſeemed to be in the Rock) ſinging very harmoniouſly, to which ſhe gave diligent attention; the laſt verſe of their ſong I learnt, which is as followeth:

We in this Rock are ſafely kept,
We fear no dangers from without;
This Rock cannot be overthrown,
And none can ever pluck us out.

The pilgrim, hearing their ſong, and being ſomewhat charmed therewith, joined them, and ſung the following ſtanzas:

This Rock to me now is a ſhade,
Within this weary thirſty land:
The honey has ſuſtained me,
When I could hardly go or ſtand.

I'm now refreſh'd and on I'll go,
The road direct before me lies;
No danger in it do I fear,
Neither the worſt of enemies.

Upon which ſhe again put forwards; and I think, all things conſidered, at her firſt ſetting out I never ſaw her walk better than now; but after a while, I perceived, ſhe again began to flag; and ſeemed to drag on very heavily, her thirſt alſo returned upon her, and no refreſh-

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ment could ſhe find from any quarter whatever. Now ſhe again began to queſtion if ever ſhe ſhould get through this deſert; ſometimes ſhe thought it to be altogether impoſſible; at other times, ſhe would ſeem to be a little encouraged, upon the conſideration that ſhe was in the way her map directed; and alſo, that as ſhe had before met with ſupplies in time of extremity, ſo poſſibly ſhe might again, *if ſo be, that there was any hope* that her life ſhould be preſerved. The ſeaſonable refreſhments that ſhe had met with on the road, ſhe called to mind; and in particular the honey that ſhe laſt partook of at the rock; but, alas! all this adminiſtered no refreſhment to her now, but ſeemed rather to increaſe her thirſt the more; inſomuch that ſhe ſeemed, at it were, to give up all hope; and ſometimes thought that ſhe muſt even lie down, and purſue her journey no farther; but then ſhe would again reflect, that ſo doing would anſwer no valuable end; ſhe thought if ſhe lay down, there ſhe muſt abide; and help herſelf ſhe could not; and then, what could ſhe expect but death? Upon this ſhe concluded to endeavour to keep forward as well as ſhe could; and, in ſo doing, ſhe thought that ſhe could but die.

Some time after this, as ſhe thus paſſed along, I beheld, and lo ſhe came to a certain pool by the way ſide, which was filled to the brim with chryſtal water, by the rain that deſcended into it; the ſight of it cauſed the ſpirits of poor Hephzibah to revive; but ſhe was much more refreſhed after ſhe had drank her fill thereof; upon the ſtrength of which ſhe again walked forward pretty chearfully, but ſtill longed to to be at the farther end of this barren deſert. But before ſhe came to the end of it, her road led her by the ſide of a high mountain; but this, notwithſtanding

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ing its height and largeneſs, proved to be no manner of ſhelter to her from the heat of the ſun; for as ſhe came near to it, ſhe ſaw that the mountain was all in agitation; hideous exploſions, like thunder-claps, proceeding from it; ſulphureous clouds of ſmoke iſſuing from the top of the mount, which ſeemed, as it were, to darken the hemiſphere all around, and the ſame attended with vulcanous flaſhes of fire, which were very terrible to behold; and, indeed, what with the agitation of the mount, the exploſions ſhe heard from it, the prodigious ſmoke and ſtench thereof, together with the violent flaſhes of fire, poor Hephzibah began *exceedingly to fear and quake:* and what was ſtill more terrifying to her, the road that ſhe was travelling in led her directly by the ſide of this mountain, and no poſſibility was there of her going any other way.

This being her awful caſe, ſhe began to caſt in her mind what ſhe ſhould now do; and, as near as I could gather, her language was to the following purport:

"The thought of going back," ſays ſhe, "I cannot well bear: ſhould I attempt ſo to do, all the paſt labour that I have taken may be entirely loſt; beſides, ſhould I turn my back upon this mountain, the ſulphureous matter that iſſues therefrom, may ſoon overtake me, and I may be deſtroyed thereby; and if I venture to go forward, what can I expect but preſent death? Do I not already hear the thunder bellow, and ſee the ſmoke and the flames with the greateſt rapidity iſſuing out of the mount? What can I expect but to be deſtroyed thereby? Beſides, the mount ſeems to be in continual agitation, and ſhould it fall upon me as I paſs along, what will be my wretched caſe!

The Land of Light I ne'er ſhould ſee,
Nor in Lord ISHI's preſence be.

"Well,

" Well, what is to be, or what can be done?—to tarry here will not in the leaſt avail me; the longer I gaze upon thoſe terrible objects, the more I am intimidated: if I abide here, night will ſoon come on, and what will be the conſequence of that? Why, I may be devoured by beaſts of prey, and then farewell to poor Hephzibah!—But come, is there no hope remaining for me? I have hitherto been preſerved; and who knows but that I may paſs by this mountain in ſafety? I'll even caſt myſelf upon that protecting hand that has brought me to this place; and who can tell but that I may paſs by this terrible ſight in ſafety? As I ſaid before, if I abide here, I may be expoſed to death by beaſts of prey; if I am deſtroyed under this mountain, it is but dying; but if I paſs by it in ſafety, I ſhall live; ſo I'll venture to go forward notwithſtanding all."

Accordingly ſhe made forward to paſs by this mountain; but by what I ſaw, it was with an aching heart, and trembling joints. However, ſo it was, that ſhe paſſed by in ſafety, and not any of the flaſhes of fire, nor ſulphureous matter that the mountain iſſued forth, fell upon her; only this I obſerved, that ſhe was much terrified by the noiſe of the aforeſaid exploſions, and ſomewhat annoyed with the ſtench of the ſmoke; and glad was poor Hephzibah, and ſo was I, for her ſake, that ſhe came off ſo well.

Soon after ſhe had paſſed by the mountain, ſhe came to the end of this deſert; on which account ſhe was not a little glad; hoping, no doubt, but that the worſt of her journey was now paſt; and, as near as I can remember, ſhe had tolerable good travelling for ſome time; but by-and-by, behold, ſhe came to the wilderneſs before ſpoken of; and a very extenſive

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one it was; for my part, I could not have thought it to be ſo large, had I not ſeen it; and no other way was there for Hephzibah to paſs, according to the direction of the map. And in truth the road proved to be a very difficult one to her, as in the ſequel will appear. But, however, when ſhe firſt entered this wilderneſs, ſhe did not ſeem to be much diſcouraged, as being, in a meaſure, inſenſible of the many dangers ſhe ſhould meet with therein: 'tis true, the road, at its beginning, was not ſo irkſome to her as afterwards ſhe found it to be.

Well, after ſhe had travelled here ſome time, her lot was to fall into company with one who ſeemed to be journeying towards the Land of Light; and having complimented each other, as is uſual for travellers to do, they began to enquire of each other concerning the places from whence they came, and whither they were bound. Hephzibah having related her ſtory, and told him that the Land of Light was her deſired port; the ſtranger in like manner told her, that that Land was alſo the point which he had in view: he likewiſe told her that the place he came from bordered upon her native country, and was known by the name of Secure.

Heph. Aye, aye, ſaid Hephzibah; what, ſo near a neighbour to me as that! pray, if I may be ſo free, of what family are you?

Stranger. Why, I will aſſure you, that I am of no leſs an extract than the family of the Self-conceits, which is as ancient a family as any in all our parts; and though ſeveral other families are diminiſhed, yet ours at this time is very numerous.

Heph. As to that, I believe you ſpeak very right; but, pray, Sir, how long have you left your native country.

Stran. I came from the place where I was born, when I was about fourteen or fifteen years of age; for, you muſt know, my father being in affluent circumſtances, and I being his eldeſt ſon, he took much delight in me, and being minded to give me a liberal education, he ſent me to the univerſity which is in the town of Popularity; of which famous ſchool Mr. Morality was provoſt; under whoſe tuition I profited above many of my equals; and in this nurſery of learning I continued, till ſuch time as I had compleated my ſtudies. During which I acquired the knowledge of moſt of the liberal arts and ſciences, and in particular the mathematics; of which art I reckon myſelf a compleat maſter.

Heph. Well, and of what uſe is that art to you above others?

Stran. Oh, dear! that is the fineſt ſcience in the world: by it I underſtand the nature of the terreſtrial bodies, their magnitude, the diſtance they are from each other, and alſo their various revolutions; which qualifies me for being a companion for the wiſeſt and greateſt men.

Heph. It may be ſo; but it is altogether out of my ſphere; and of what uſe can theſe qualifications be to us as pilgrims?

Stran. Of very great uſe; for by it we know more of the country we are travelling to, and alſo of the Lord of it, than by any other ſcience whatever.

Heph. As to the ſcience, I have nothing to object againſt it; it may be of uſe for ought I know. But, pray, Sir, did you learn what is called divinity, whilſt you was at this famous ſchool?

Stran. Yes, yes; and I dare venture to ſay, that there is not a greater proficient in it than myſelf; though

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there are ſome who have been ſo inſolent as to ſay that I know nothing about the matter; but yet I could make it appear full as plain, as that two and three makes five, that they are a parcel of illiterate fools.

Heph. Well, and is not the knowledge of divinity much more neceſſary for a pilgrim, than that of the mathematics?

Stran. For my part, I know no ſcience that is preferable to the mathematics: becauſe, by the ſtudy thereof, the mind is greatly enlarged, and ſo, better fitted to entertain high thoughts of the great Creator of all things; but no doubt the knowledge of divinity is alſo of ſingular uſe, provided it is founded upon a right ſcheme, and alſo upon right principles.

Heph. Well, Sir, and what is the ſcheme and principles that you would have it founded upon.

Stran. Not as ſome would have it, and who will boldly tell us, that a pilgrim has nothing to do as he paſſes along his journey; which is a ſcheme calculated only to promote idleneſs, and, if adhered to, will prove very deſtructive to thoſe that go on pilgrimage. But our ſchool teacheth a quite contrary leſſon: we ſay, that a pilgrim muſt be up and doing; that he muſt be very laborious, and not idle away his time, as the manner of ſome is; and that he muſt ſtrive hard to get to the end of his journey, in order that he may gain admittance when he comes to the Land of Light; and in this I have been a good proficient. Now whatever ſcheme is propogated contrary hereto, muſt certainly be very pernicious.

Heph. As to the goodneſs of your ſcheme, I muſt leave it, and alſo your proficiency therein; but this I know, that when I fell into the pit, I could not extricate myſelf out of it; and when my bones were

broken in the town Forgerful, and I lay wallowing in the ſtreet, in that condition I muſt have lain, had not a perſon come to my aſſiſtance; and had I not been relieved by the way as I came along, I muſt inevitably have ſtarved. But to leave this alſo; pray, Sir, what was it that induced you to come on pilgrimage?

Stran. What need have I of any other inducement, than thoſe qualifications I am poſſeſſed of, and of which I have given you an account?

Heph. And do you imagine that thoſe qualifications are ſufficient to gain you an admittance into the goodly land?

Stran. If they do not, I know not what will.

Heph. But, pray, Sir, did you hear any talk about Nomi whilſt you was at the univerſity?

Stran. Yes, yes, I have heard much of him; you muſt know he is in great repute with Mr. Morality, and is much eſteemed by him; inſomuch that he cauſeth his pupils to ſtudy his writings, and reads daily lectures to them on the ſubjects which he wrote; and, for my part, I think they are of excellent uſe.

Heph. As to his writings, I have nothing to ſay againſt them; but, for my part, I ſuffered ſeverely whilſt I was under him. But, pray, Sir, did you hear or know any thing of Lord ISHI whilſt you was at ſchool?

Stran. Yes, I have alſo heard of Lord ISSI: ſome will have it that he is the Son of, and equal with the Lord of the Land of Light; but others ſay, (and perhaps they may be right) that he is no more than a ſervant.

Heph. Perhaps, Sir, you miſunderſtood me, or otherwiſe you have not attained to the knowledge of the perſon I ſpoke of; his name is ISHI, not ISSI.

Stran. Yes, yes, I underſtand you very well; but as I have an impediment in my ſpeech, you will excuſe

cuſe my not pronouncing the name you ſpeak of in a proper manner.

Heph. Why, Sir, you can pronounce Nomi plain enough, and can ſay Morality very intelligibly; and why may you not as well ſay Ishi? I have heard of ſome that ſuffered preſent death becauſe they could not ſay *ſhibboleth*, but *ſibboleth*; but I do not ſay that this will be your caſe; I wiſh it may not.

Stran. I am not at all anxious about that; neither have I any reaſon for it, as I know of.

About this time night began to draw on apace, and no place in the road to be ſeen where entertainment might be had; upon which Hephzibah began to be anxious about a lodging; but the ſtranger told her not to be concerned about that, for he had directions given him to a place, a little way out of the road, where there was good entertainment to be had; and if ſhe would go with him, ſhe ſhould fare as he did. Now, although ſhe did not much like the man, yet ſhe thought that ſhe might as well accept of his propoſal, as be expoſed to the dangers of the night, and alſo to the intricacy of this wilderneſs place; and accordingly diſcovered her inclination to go with him; and ſoon after they came to the path he ſpake of, which was on the left-hand of the high-way: but as Hephzibah was turning into this path, in order to follow her companion, her monitor ſtruck; by which ſhe found that ſhe was going into the wrong path; and upon this ſhe inſtantly turned from it, and kept on her road, and her companion went his way.

They had not long parted before Hephzibah was greatly ſurpriſed with a diſmal ſhriek, attended with doleful groans, which came from that quarter in which her companion went; upon this ſhe preſently concluded,

cluded, that he was fallen into ſome pit, or attacked by thieves; or, otherwiſe, that ſome voracious beaſt had met with and devoured him. This put her into a ſort of a panic, leſt it ſhould next be her caſe; but yet ſhe could not but, in ſome degree, rejoice that ſhe was ſo timely prevented from following him; and this brought to her mind the kindneſs of Lord Ishi, in giving her this monitor. But, however, the caſe of this man put her upon endeavouring to mend her pace; but ſhe, to her diſtreſs, found ſhe could not: for ſhe was not only benighted, but the road began to be very rough; inſomuch that ſhe could hardly keep from ſtumbling; and not only ſo, but the briars and thorns (of which there was great plenty), hung ſo acroſs her road, that ſhe was greatly interrupted in her paſſage; and by them, together with the badneſs of the way, ſhe was very much diſcouraged; and notwithſtanding ſhe at this time was favoured with the light of the moon, ſhe ſeemed to be under continual apprehenſions of falling into ſome pit or ſnare, that might be in the path ſhe was in. And what was ſtill more terrifying to her, ſhe often heard the yelling of beaſts of prey as ſhe paſſed along; by whom ſhe expected that ere long ſhe ſhould be devoured; and in this plight ſhe travelled along, until the next day, without meeting with any place to reſt herſelf in.

When the morning came, ſhe began to hope that by-and-by ſhe ſhould meet with a place of reſt; but ſhe, to her ſorrow, found her hopes proved abortive; and, inſtead of meeting with a better road, ſhe found it to be more and more intricate; and as it was in a meaſure before ſtrait, now ſhe found it to be full of turnings and windings, ſo that ſometimes ſhe thought that ſhe was going quite contrary; at other times ſhe imagined

gined that ſhe was going directly back towards the deſert; which, together with the apprehenſions of the burning mountain, was very afflicting to her: and, what was an addition to her perplexity, ſhe at this time met with a moſt violent ſtorm, which beat upon her to ſuch a degree, that ſhe could hardly ſtand againſt it; and no ſhelter could ſhe find any where: the more ſhe endeavoured to get refuge from any thing by the way-ſide, the more wet ſhe received; ſo that ſhe was at this time greatly afflicted, by reaſon of this tempeſt, and had none preſent to comfort her. But by-and-by ſhe came to a covert in the way, under which ſhe ſtood until the ſtorm was over and gone; after which there came a fine calm, ſo that ſhe again travelled more comfortably; and by looking into her map, ſhe found that ſhe was ſtill in the way; which adminiſtered great encouragement to her.

Now it is to be ſuppoſed that, after all this fatigue, ſhe wanted ſome refreſhment; but none could ſhe find any where; upon which ſhe began to be very faint, and alſo to deſpair of ever getting out of this wilderneſs, and to queſtion whether her Lord ISHI had not forgotten his promiſe to her, or whether his love to her was not abated; upon which, with a melancholy accent, ſhe uttered the following words:

Is ISHI's love the ſame?
Sure it can never be:
If it be ſo, why is it thus
With me, poor wretched me?

I in this wilderneſs
Am thrall'd on ev'ry ſide;
Dangers ſurround me ev'ry where—
Oh what will me betide!

Here's ſloughs and deep quagmires,
With traps, gins, ſnares, and nets:
With ſcratching thorns on ev'ry ſide,
Oh how my ſpirit frets!

Will e'er deliv'rance come?
And muſt I ſtill abide
Within this ſavage wilderneſs?
Oh what will me betide!

Here's nothing for to eat
Nor drink within my way;
Lord ISHI, haſte to my relief,
And help without delay.

As ſhe thus went on bemoaning her condition, ſhe came to a place in the road, where ſhe found three beautiful virgins lying on the ground, in a very diſtreſſed ſituation; and, by all appearance, they ſeemed juſt ready to expire; and over them ſtood, weeping, another virgin, whoſe name was Truth. Hephzibah ſeeing this melancholy ſcene, aſked Truth who theſe three were? and how they came to ſuch diſtreſſed circumſtances? To which ſhe replied, Theſe virgins are three ſiſters; their names are Honeſty, Juſtice, and Equity; and moſt beautiful virgins they have been, and have been had in great eſteem and reputation among mankind; but of late days, by ſome means or other, they have been much ſlighted, and few there are who care for their company, or even ſuffer them to come into their houſes; inſomuch that they were obliged to ſhift for themſelves, and to get entertainment where they could find it; and at length it was their lot to come into this wilderneſs, where they are likely to ſhare the ſame fate with three other ſiſters, who were related to them, *viz.* Love, Pity, and Tenderneſs; who ſometime ſince made their exit not far from hence. With theſe words ſhe wept bitterly; and as Hephzibah was of a tender diſpoſition, the ſcene drew tears in a plentiful manner from her eyes; and the more ſo, as ſhe thought herſelf alſo to

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be in a periſhing ſituation, becauſe ſhe could meet with no ſuſtenance in the way.

Hephzibah not being in a capacity to relieve theſe poor indigents, with a ſorrowful heart left them, and kept forward as well as her circumſtances would permit; but I obſerved that it was at a heavy rate, ſhe being faint and hungry, and no refreſhment could ſhe find; ſo that ſhe now thought her caſe was far worſe than when ſhe was upon the deſert: and by-and-by her ſpirits were quite ſunk, ſo that ſhe concluded it was a vain thing for her to pretend to go any further, or ever to expect to get out of this labyrinth, or to think or hope that ſhe ſhould meet with any more refreſhment; and in this deſpairing condition ſhe laid herſelf down upon a bank by the way-ſide, as one whoſe hope was entirely periſhed.

As ſhe lay in this melancholy ſituation, a perſon came up to her, who was no friend to ſuch as are real pilgrims; if I remember right, his name was Diſcredit; but this I well know, that he was a very ill-favoured creature, and of a diſpoſition moſt cruel; I think that I ſhall not ſoon forget his aſpect; and I don't know but that poor Hephzibah had rather met any of the monſters of the wilderneſs than him: but, however, ſo it was, that as ſoon as he came to her, he immediately laid hands upon her, and carried her into a dark cell, or cave, which was by the way-ſide; and when he had manacled her, he ſhut and locked the door upon her; ſo that it is eaſy to judge what a diſtreſſed ſituation this poor traveller was now in.

She being ſhut up in this dark and gloomy place, it is to be ſuppoſed that her diſtreſs was exceeding great; (though not to be fully known but by thoſe who have been in the like circumſtances) and all that

ſhe could do was, to bemoan the caſe ſhe was now in; and as near as I can recollect, the ſubſtance of her lamentation was as followeth:

"Alas for me! alas for me! into what a ſituation am I now brought! I looked for proſperity, but behold, I am brought into the deepeſt adverſity!—Is not my caſe now far worſe than when I was under Nomi's thrall? or when deluded out of the way by Pride and Self? or when I was walking through the valley of darkneſs? or even when I was in the town Forgetful? or when I came over yonder deſert? has there been any danger that I have eſcaped in all my travels like to this?—ſurely not!—Is it poſſible that any caſe can equal this I am now in? What can I expect, but that I muſt inevitably periſh?—Rather than I ſhould be brought to this deplorable ſtate, why was I not cut off from the land of the living long ere now? why did not the fiery eruptions of yonder mountain put a period to my miſerable life? or why did not ſome beaſt of prey bury me in its voracious ſtomach the paſt night? or why did not he that brought me to this doleful cell, end my days himſelf? Had that been my lot, I ſhould now have been ſtill and quiet, and have ſlept at reſt, and been upon a level with kings and counſellors of the earth; and although this is a deſolate place, yet it would not have been at all regarded by me; but now my caſe is intolerable! Was ever any ſorrow like to my ſorrow?—Surely it cannot be. 'Tis true, the caſe of thoſe amiable virgins (which not long ſince I paſſed by) was very deplorable; but, perhaps, by this time, death has delivered them out of all their trouble; and if not, they have the privilege of being in the open air; but, alas for me, I am ſhut up, and cannot come forth! much worſe than I feared,

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or ever thought of, is now come upon me, and no proſpect have I of being delivered; for which reaſon my complaint is exceeding bitter, and the heavineſs of this ſtroke ſo great, that I cannot poſſibly expreſs it by my groanings! inſtead of walking in the light of the ſun, as heretofore, I am now brought into thick darkneſs; in which, no doubt, I ſhall end my days; for I am now encloſed, as it were, with hewn ſtones; and, perhaps, in a very little time, ſhall be as one that has been long dead: I am ſo filled with bitterneſs, that all my former peace and proſperity is quite forgotten by me, and my ſtrength, and alſo my hope of deliverance, is entirely periſhed; I ſeem already as one among the dead, and like to the ſlain who lie in their graves, and are no longer had in remembrance by mankind.—Am I not bound, and manacled in this darkſome cell? and how is it poſſible that ever I ſhould be delivered out of the ſame? Alas for me! alas for me!"—In theſe expreſſions, with much more piercing language, ſhe bewailed the caſe ſhe was now in; and in vain was it to cry to him that ſhut her up in this cell, to grant her deliverance; for he had neither will nor power ſo to do.

As poor Hephzibah was thus lamenting her diſtreſſed condition, I obſerved a perſon ſtanding by the ſide of the cave, attentively liſtening to all that ſhe ſaid; and when ſhe had ended her lamentation, he ſpake to her in the following manner:

Whoever you are, ſays he, you ſeem, by what you have ſaid, to be under great affliction; and I much lament your diſtreſſed caſe; but, come, don't give way to theſe deſpairing concluſions; you know not but that you may yet have deliverance; exerciſe patience, and, inſtead of drawing concluſions as you do, let hope ariſe

in your mind, and let your truſt be in him who has already, in time paſt, wrought deliverances for you. To which Hephzibah replied, Ah, Sir, what room have I to hope that I ſhall ever ſee the light more? ſeeing that I am almoſt dead through want, ſhut up within this direful place, and alſo faſt bound. To which he anſwered, I acknowledge that your caſe is bad, and I pity you; but it is not your wiſdom to give up all hope neither, nor to continue here without uſing your endeavours (at leaſt) to get deliverance; come, come, you muſt exert yourſelf; you ſhould ſtrive to get off thoſe fetters you are bound with; how can you expect to be releaſed if you do not? and when you have got off your fetters, perhaps by-and-by you may be able to get the door open alſo. To which Hephzibah replied, Ah, Sir! I find that I have no power to do any thing; and I find myſelf grow weaker and weaker; deliverance I do not expect, unleſs ſome kind and powerful hand open the door for me, and alſo cut in ſunder the chain I am bound with. To which he returned for anſwer, If you will be harping upon that ſtring, (the which is no proof of your wiſdom) and will not follow my advice, I have no more to ſay, ſo fare you well. Now, for my part, (although I was only in a dream) I thought he might as well have ſaid nothing at all; for, inſtead of being a comforter to poor Hephzibah, he was inſtrumental in filling her mind with a greater degree of diſtreſs, as may be obſerved from the ſequel.

From what this counſellor (of no value) had ſaid, Hephzibah began to imagine, that ſhe had yet a little ſtrength left, and that it was her duty to put it forth; accordingly ſhe ſet to work with all her might, and tugged and toiled amain, in order to releaſe herſelf from

from her bands; but ſhe found that all her labour was in vain, and that ſhe was ſpending her time for nought; and inſtead of looſing her bands, they ſeemed to her to wax ſtronger, which was an addition to her diſtreſs, and again cauſed her to renew her complaint. After which, ſhe endeavoured to call to mind her former deliverances, and the favours ſhe had received on the way as ſhe came along; and ſometimes, ſhe would ſeem to take a little encouragement therefrom; at other times, ſhe was ready to conclude, that all was no more than a dream, or if in reality true, yet ſhe thought that former favours could be of no ſervice to her in her preſent circumſtances, inaſmuch as they required freſh help; and what was ſtill more afflicting to her, ſhe could gather no hope that her Lord ISHI would come to her relief.

In this condition ſhe continued all that night; and a ſorrowful one it was to her; the light of another day not being expected to be ſeen by her; on which account, ſhe ſeemed to diſcover a great degree of impatience and uneaſineſs of mind; but towards the dawning of the morning, ſhe was ſomewhat more reconciled to her caſe than ſhe had been; and after having pondered over ſeveral things in her heart, ſhe began to think, that although ſhe was brought to this extremity, yet peradventure deliverance might yet come, and ſhe ſee the light again; though, in the mean time, ſhe thought that her hope ſeemed to be againſt hope.

Now I ſaw, that about break of day, Hephzibah was ſurpriſed by a perſon coming to the door of the cell in which ſhe lay, who had overheard her complaint; and pitying her caſe, he reſolved, that at all events deliverance out of this place ſhe ſhould have; ſo he put his ſhoulder to the door, and immediately

burſt

burſt it open, locks, bolts, and all, giving way before him; after which he went to Hephzibah, and, without aſking her if ſhe was willing to be delivered, in an inſtant he knocked off her ſhackels, gave her a cordial, and then withdrew; and great reaſon I have to believe, that this perſon was no other than Lord ISHI himſelf; but as he was at this time covered with a veil, Hephzibah did not know him; however, ſhe being much revived, cheared and ſtrengthened with the cordial he gave her, directly aſcended out of the cell, and as ſhe paſſed by the door of it, ſhe ſmelled the ſavour of a delicious aromatic ſpice, which her kind deliverer left upon the lock, and which was exceeding refreſhing to her ſpirits. And now ſhe called to mind the ſaying that Mr. True-hope told her of, *viz.* though *ſorrow endureth for a night, yet joy ſhall come in the morning.* And it may well be ſuppoſed, that this was a joyful morning to her, conſidering what ſhe went through the night before.

Well, being thus ſet at liberty, ſhe began to look about, and ſee if ſhe could find her deliverer; and having ſought here and there, but to no purpoſe, ſhe ſet forward in the road ſhe was to travel in; as directed by her map; well hoping, that ere long ſhe ſhould find him in the way; and (every thing conſidered), ſhe ſeemed to travel tolerably well; The proviſion ſhe lived on at this time, was a certain fruit, of a nutritive nature. that ſhe met with as ſhe paſſed along, and which was her chief food during her travels through this part of the wilderneſs; and ſometimes ſhe met with ſprings by the way-ſide, the waters of which were very reviving to her ſpirits, and gave her freſh vigour in the proſecution of her journey; though ſometimes ſhe might walk a conſiderable

time

time before ſhe could meet with either a ſpring or fruit, which was very diſcouraging; and at ſuch ſeaſons, when her rural proviſion fell ſhort, ſhe would be almoſt ready to deſpair of meeting with any more of the like ſort; though, by the way, this food, when ſhe did meet with it, was not ſo ſatisfying to her as ſhe could deſire.

After this, the pilgrim came to a certain plain, known by the name of Little-fear; and a delightful ſpot this was; it being ſituated in a very agreeable climate, neither too hot nor too cold; the air pleaſant and ſerene; the plain well watered with purling ſtreams, and ſo, conſequently, very fertile.

Travelling over this plain afforded the pilgrim a great degree of pleaſure; and ſhe thought that the delights ſhe enjoyed on it, were a full compenſation for all the toil and fatigue that ſhe before went through. Here ſhe had every thing that her heart could wiſh for or deſire, that afforded her pleaſure; having good entertainment at every houſe ſhe came to. The prince of this country alſo took knowledge of this ſtranger, and upon her beſtowed many favours; which were brought to her by three pure virgins, known by the names of Faith, Hope, and Charity, or Love; who always attended her with pleaſure, at ſuch times as it was the prince's pleaſure to ſend them to her; and never did they come empty handed, but always brought ſuch good things as Hephzibah well liked: and being filled with gratitude on account of the many favours ſhe daily received from the prince, ſhe ſang the following ſong:

Oh what a goodly plain
Is this I now am in;
What favours I each day receive!
The like ſure ne'er was ſeen.

I could be well content,
Still here for to abide:
The air how clear! how ſweet its ſcent!
And chryſtal ſtreams do glide.

How kind this noble Prince
To me a poor Pilgrim!
Oh! may I ever grateful be,
And always value him.

How kind theſe virgins are,
Who oft-times wait on me!
Oh! may I ever bear in mind,
Faith, Hope, and Charity.

And, in fact, I believe ſhe ſpoke the truth in her ſong, concerning her being content to abide on this plain; for I ſaw that ſhe was very loath to leave it, when the time of her abode there was expired. But as ſhe, being a pilgrim, had no continuing city, forward ſhe muſt go, be it ever ſo much againſt her inclination.

From hence ſhe journeyed, and came to a part of this wilderneſs, known by the name of Affluence. This country, or province, was ſomewhat mountainous, and withal very hot; the air ſulphurous, and very few ſprings of water in this part of the country. During Hephzibah's abode here, ſhe was entertained at the houſe of one Mr. Proſperity; and I thought ſhe ſeemed to like her lodging well, and her landlord too. Here ſhe had a waiting maid aſſigned her, whoſe name was Plenty, and was much eſteemed by her. Viſitors ſhe had in abundance whilſt ſhe lodged here, and preſents ſent her day after day; which brought to my mind an old ſaying, viz. *The rich have many friends*; ſo it may be ſuppoſed that it was brave times with Hephzibah now; and, if I am not miſtaken, ſhe had in a great meaſure forgot her late ſufferings upon the plain.

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One of her viſitor, in particular, would be often in her company; but there was ſomething very remarkable in him; for I think he always came maſked, the reaſon of which I don't remember that ſhe enquired into, neither did ſhe aſk his name; but this I obſerved, that ſhe ſeemed not to diſlike his company. Now as I was ſomewhat dubious of this chap, I had my eye pretty much upon him: and as he was an airy ſpark, one day being in a gay mood, his maſk ſlipped a little aſide; ſo that I had a diſtinct view of his ſquint-eye, and immediately diſcovered that he was none other than Mr. Pride; ſo that I did not at all envy Hephzibah her companion, or the favours ſhe received during her abode in this place: but I thought ſhe ſeemed to be much elated therewith, which I could have wiſhed had not been the caſe. One would have thought ſhe might have remembered the time when things were otherwiſe with her.

It muſt be noted, that ſeveral others had lodgings at this houſe, where Hephzibah was, it being in a country village; among theſe was Mr. Succeſs, an eminent merchant; Mr. Avaro, a tradeſman; and Mr. Rich, a clothier: on theſe Miſs Plenty conſtantly waited, and was greatly careſſed by them. I muſt own, ſhe was a pretty girl enough; only I thought her to be a little upon the proud order. Theſe gentlemen, I obſerved, would be often chatting with Hephzibah, and telling her how, and in what manner they advanced in the world. I, ſays the merchant, had but a ſlender beginning, being a younger brother; but, through my induſtry and carefulneſs, I don't know but that my fortune is equal, if not ſuperior to my eldeſt brother. For my part, ſays the tradeſman, I had little thoughts of arriving to what I

now am, being at firſt a ſhop-boy, to run on errands for half a crown a week; yet, through my diligence, and cloſe application to buſineſs, I was advanced one ſtep after another; ſo that now I have enough to live upon, and ſomething to ſpare, and lay by for my poſterity. And, for my part, ſays the clothier, I had no great matters to boaſt of at my beginning; but however, I took the opportunity to make hay whilſt the ſun ſhone, and now want for nothing; I thank heaven for it: and, in their turn, they all ſpoke to the ſame purpoſe; concluding their diſcourſes with this, *viz.* that it is in the power of every one to get rich if they will; by which I plainly ſaw, that theſe men never thanked heaven for one farthing, but aſcribed the acquiſition of their wealth entirely to themſelves. But as for Hephzibah, ſhe ſeemed to take little notice of that, her mind, for ſometime, being intent upon following their meaſures; in the proſecution of which ſhe was oft times very much perplexed; and a great incumbrance they proved to her, which brought to my mind another old ſaying, *viz. Thoſe that* [*will*] *be rich, ſhall have trouble in the fleſh.*

Now the time coming when ſhe muſt no longer abide here, but proceed on her journey, ſhe ſet forward on her way, though with ſome regret. As ſhe travelled along the road, ſhe began to ruminate in her mind, concerning the many events that had happened to her during her abode in the aforeſaid place, many of which afforded her no pleaſant reflections. She alſo recollected the company ſhe kept, and the viſitors ſhe entertained: and I think now ſhe was of the ſame mind with me concerning the maſked gentleman before taken notice of, and ſaw the emptineſs and vanity of what the three gentlemen uſed to boaſt of. She

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alſo remembered what a great ſcarcity of freſh water there was in this province, and how diſagreeable and unwholeſome the air thereof was; and, upon the whole, what little real benefit ſhe had got during her reſidence there. Theſe things, together with the loſs of her precious time, drew many heavy and bitter ſighs from her.

Well, as ſhe thus paſſed on, ſhe came to a part of this wilderneſs which ſhe muſt needs paſs through, known by the name of the valley of Adverſity; and adverſe enough it was to poor Hephzibah, whilſt ſhe continued in it. The air of this country being exceeding cold, it was very diſagreeable to the pilgrim; and the more ſo, becauſe ſhe had ſo lately reſided in a hot climate; and what rendered it more irkſome to her was, ſhe ſeldom found the warming and chearing beams of the ſun ſhining around her, as ſhe formerly had done; neither could ſhe meet with any ſprings of water that were agreeable to her taſte.

In this ſituation ſhe travelled on, until ſhe came to a village called Tribulation, where ſhe ſoon got a lodging at the houſe of one Mr. Perplexity, where alſo ſhe had one to wait on her, whoſe name was Penury; but I plainly ſaw that ſhe did not reliſh her attendant, the place ſhe lodged in, nor her hoſt; but here, nevertheleſs, ſhe muſt abide, during her reſidence in this valley. Viſitors ſhe had in abundance, *viz.* Mrs. Fretful, Mrs. Diſcontent, and her ſiſter, Mrs. Uneaſy; Mrs. Hard-thoughts, Mr. Deſpair, and his two ſiſters, Mrs. Fear and Mrs. Deſpond; generally accompanied by their two couſins, Mrs. Anxiety and Mrs. Diſtreſs, with ſeveral others of the ſame fraternity; and it was very ſeldom that ſhe had not one or the other of them.

Other viſitors ſhe alſo had, *viz.* Humility, Pride,

and Self; concerning whom there was ſomething remarkable; the firſt could not bear the company of the two laſt, neither could they endure the company of the firſt; for as ſure as Humility came to viſit Hephzibah, and found the others there, they would get away; neither would Humility abide with her, if ſhe ſaw the other two come in; but I obſerved that Hephzibah much rather choſe the company of the former; though, if at any time either of the others came to viſit her when it was dark, ſhe could ſcarcely diſcern one from another; if Pride came to viſit her alone, he would be mimicking Humility, and Self would do the ſame; but when Humility came, ſhe never mimicked either of them; though ſometimes ſhe was in ſuch a ſituation, that ſhe could not diſtinguiſh one from the other. It is ſomething marvellous, that theſe fine gentlemen ſhould viſit her, in ſuch a ſituation as ſhe was now in; but as they were her avowed enemies, they mattered not where they went, ſo they could in any meaſure annoy her. As to Humility's viſiting her, I make no marvel at that, ſhe being one that is ready to condeſcend to them of low degree; and a pleaſant companion ſhe was: and ſometimes ſhe would bring with her three friends, called Reſignation, Contentment, and Some-hope; and glad would the pilgrim have been to have had their company at all times.

Whilſt Hephzibah abode in theſe lodgings, Mr. Carnal-reaſon came to viſit her, accompanied by Mr. Diſtruſt, who much embarraſſed her; one telling her, that had ſhe done ſo and ſo, her caſe would have been much better than it was; the other telling her, that now it was in vain for her to expect to ſee better days, *&c.* ſo that ſhe was almoſt driven to her wits end.

Yet, notwithſtanding the troubles ſhe was now in, her

her lot was to meet with ſome friends of Lord Ishi, who behaved kindly to her for his ſake; but I obſerved that it was out of their power to do any thing for her, unleſs it was to entertain her with the primitive diſh, ſuch as ſhe partook of at the houſe of Mr. Sincerity, the which was a little refreſhing to her.

But, through the trouble that the pilgrim was now in, one evening, in particular, I obſerved ſhe began to be very penſive, fearing all Mr. Carnal-reaſon had ſuggeſted to her was certainly true; and that every thing was now making againſt her; and that it was next to an impoſſibility for her to have deliverance. But in the morning I ſaw ſhe was ſomewhat revived, by Mrs. Humility's coming to viſit her, who brought with her Mrs. Reſignation, Mrs. Contentment, and Mrs. Some-hope, who, all in their turn, ſpoke in an encouraging manner to her; and at this time, I think, there was another in company with them, whoſe name, if I remember right, was Mrs. Patience; and a very agreeable companion ſhe was.

Now it muſt be noted, that theſe ſeldom made long viſits; but I obſerved that what they ſaid to Hephzibah, cauſed her to look more chearful than uſual; and immediately ſhe broke ſilence, and with an accent that diſcovered ſubmiſſion to her preſent lot, ſhe uttered the following muſical lines:

O! why do I thus complain,
Of this my preſent caſe?
Happy if 'tis not worſe with me,
Before I've run my race.

Ungrateful I have been
To Ishi, wondrous kind,
When Affluence hill I trod;
Let me keep this in mind.

And how did I forget
The plain call'd Little-fear?

With all the favours I there met,
Which were to me ſo dear.

The Lord of that ſweet plain
Great favours ſhew'd to me,
As did thoſe lovely virgins fair,
Faith, Hope, and Charity.

And ſince this was the caſe
With poor unthinking me,
'Tis good I ſhould this burden bear,
Patient and quietly.

But am I not alive?
And is there not ſtill hope?
Hephzibah, come, complain no more;
Ishi's a truſty prop.

This I thought was ſimilar to the ſaying of a man I once read of: ſays he, *Shall a living man complain? a man for the chaſtiſement of his ſins?* But ſhe goes on:

Then be not thou diſmay'd,
Though compaſs'd with this flood;
Perhaps in time thou'lt plainly ſee,
All worketh for thy good.

Though troubles me ſurround,
E'en in the midſt of thrall,
When I arrive at realms of light,
'Twill make amends for all.

Chear up, therefore, my ſoul!
March tow'rds that bliſsful ſhore,
Where thou wilt dwell, in joys unknown,
With Ishi evermore.

Theſe laſt verſes ſhe ſeemed to utter with a degree of chearfulneſs; and very pleaſing it was to me to hear her. But I obſerved, that when her viſitors took their leave of her, a great alteration appeared in her countenance, and ſhe ſoon returned to her former penſive-

penſiveneſs: how long ſhe continued ſo, I cannot now declare.

About this time, Mr. Legality, with others of his fraternity, came into theſe parts, and being informed where Hephzibah was, went to viſit her; but, it may be thought, they adminiſtered little comfort to her, that being out of their power.

Theſe having ſat with her ſome ſpace of time, and heard her piteous complaints, one of them (I think it was Legality) broke ſilence, and ſpoke to her in the following manner.

If we eſſay to commune with thee, ſays he, wilt thou be grieved? But who can withold himſelf from ſpeaking? 'Tis true, thou haſt done ſo and ſo; but what was thy end therein, but to gain applauſe? therefore is this evil now come upon thee; for which reaſon thou fainteſt, as well thou mayſt. Thy crimes now touch thee to the quick, and therefore thou art troubled. I pray thee, whoever periſhed, being innocent? or didſt thou ever hear that a righteous perſon was brought into ſuch circumſtances as thou art now in? Therefore this thy calamity is an evidence that thy heart has not been upright in the path that thou haſt been treading in.

To which Hephzibah replied, Oh! that the grief I am now under was truly weighed, and my preſent diſtreſs put in an even balance! I believe it would appear more heavy than the ſands of the ſea; and how I ſhall be able to bear up under it, I know not.—My ſtrength is not as the ſtrength of ſtones, nor is my fleſh made of braſs; but I think, to him that is afflicted, pity ſhould be ſhewn, rather than reproach. When the pilgrim had finiſhed her reply, a ſecond perſon ſpoke to her in the manner following. If thou

wouldſt

wouldſt place thy dependance upon Lord Ishi, and make thy requeſt known unto him, things would certainly be otherwiſe with thee than now they are; or if thou hadſt been pure and upright in what my brother before ſpoke of, ſurely Lord Ishi would concern himſelf for thee, and deliver thee out of all thy troubles, and thou wouldſt have a different habitation than what thou now haſt; and though thy beginning was but of little importance, thy latter end ſhould greatly increaſe.

To which the pilgrim replied: For my part, I have not any thing to plead in my own behalf, nor have I any thing to urge, whereby to juſtify myſelf: I know that I have acted perverſe enough, as well as any of you can tell me; and am not, in that reſpect, inferior to you: but do you think that if Lord Ishi was preſent, he would ſpeak to me in the manner you do? No, he would not; the words that he would ſpeak to me, would put ſtrength into me, and he would deliver me from all that riſe up in judgment againſt me; therefore this behaviour to me ſhews your folly. But though Lord Ishi be not preſent with me at this time, yet he well knows the way I have taken, and the caſe that I am in; and I have yet ſome hope left, that I ſhall one day come forth from this ſituation, as gold refined. I was forewarned by Lord Ishi, that difficulties would lie in my path, which, perhaps, at that time I gave little credit to; but though they are now come upon me, and I am ſurrounded therewith, yet it is no more than was appointed for me, and has not happened on account of neglecting to do ſo and ſo, as you ſuggeſt.

To which a third anſwered and ſaid, *Vain man would fain be wiſe*; and, indeed, there are many now-a-days

a-days who think themſelves wiſer than their teachers, of which number you ſeem to be one. But waſt thou made before the hills? Haſt thou heard the ſecrets of heaven? How cameſt thou by this knowledge? What knoweſt thou that we know not? What underſtandeſt thou that is not in us? but thou art like to one that uttereth vain knowledge, and filleth his belly with the eaſt wind, and caſteth off fear, &c. But if thou wilt prepare thy heart, and ſtretch out thy hands towards Lord Ishi, no doubt but he will yet be gracious to thee. If iniquity be in thy hand, put it away from thee, and let not wickedneſs dwell with thee, ſo ſhalt thou lift up thy face without fear, and forget thy miſery, as though it had not been: but if thou wilt perſevere in acting in the manner thou haſt already done, then muſt thou expect what will neceſſarily follow.

To which the pilgrim replied, Many ſuch things as theſe I have heard; miſerable comforters are you all; but were you altogether to hold your peace, it would be your wiſdom; for ye are all phyſicians of no value, ſeeing you underſtand not my caſe, nor the reaſon why I am brought into it; and therefore you know not how to preſcribe a medicine for my relief. No doubt but that I could ſpeak in the manner ye do, was I ſpeaking to one in my ſoul's ſtead, and could heap up words againſt him, as ye do againſt me; and in the manner ye do to me, could ſhake my head at him, and tell him that he is an hypocrite, as ye inſinuate I am; but that ſhould not be the way that I would take with ſuch a one; no, I would rather endeavour to adminiſter ſtrength to him by the words of my mouth; and by the moving of my lips I would endeavour to aſſuage his grief: and were you my real friends, as ye

pretend to be, if ye knew how, this is the method that you would take with me.—After ſeveral other things had paſt between them, of the like ſort, they left off ſpeaking to her, and went their way. And from what has been related, it evidently appears, that the character ſhe gave them, was a juſt one, *viz.* miſerable comforters, for ſuch they were to her; and 'tis my opinion, that Hephzibah was glad when they left her. The manner how ſhe got out of this vale, perhaps if I dream again I may give an account of; but I am ready to think it was in a way little expected by her. And I think the account that has been given needs no explanatory notes, at leaſt, not to ſuch as have been in the like circumſtances, and ready to ſay with my pilgrim, *There is no ſorrow like to my ſorrow.*

One event, which I ſaw in my dream, had near ſlipt my memory; and leſt I ſhould forget it again, I will now relate it: As Hephzibah was travelling through this deſert, who ſhould come up to her, out of Profeſſion-lane, but one Mr. Vain-confidence, who ſeemed to be all air and ſpirit, as we ſay.

This man directly joins in company with the pilgrim, and began to aſk her, How far are you going, fellow-traveller? and to what place are you bound? *&c.*

Heph. You ſee, Sir, I am travelling through this wilderneſs, in which I have met with many perplexities; and many more I muſt and do expect: but am bound to the Land of Light, where I hope to arrive in ſafety, which will amply recompenſe me for all my toil.

Confidence. Glad am I of ſuch a companion, for I am bound there, that being my deſired port. You ſay you hope you ſhall ſafely arrive thither; but I am confident that I ſhall, when I have run my race. Here he began to talk away grandly concerning the glory of the

the place, and the immunities of it; alſo about Lord ISHI, who was King thereof; of the excellency of his perſon; and how he was careſſed and attended by the inhabitants of the Land of Light; what favours he conferred upon them, and the great love he bore to pilgrims; with many other things of the like ſort; and, in fact, it ſomewhat ſtartled Hephzibah, to hear him talk in ſuch a manner, ſhe thinking herſelf to be but a mere fool, in compariſon with him; and, withall, ſhe began to caſt in her mind what a valuable companion ſhe had met with, and what a help he might be to her upon the road, as well as a defence to her againſt a dog or a bear, or any other beaſt of prey.

But one thing ſeemed to ſtick upon the pilgrim's mind, which ſhe was determined to interrogate him about, and accordingly addreſſed him in the following manner:

Heph. As we are thus happily met, are travelling the ſame road, and bound to the ſame place, you will not be offended if I aſk you ſuch queſtions as I may have upon my mind.

Con. No, by no means; I ſhall eſteem it a pleaſure; and had much rather you uſe freedom than not.

Heph. The thing that I at preſent have upon my mind, is, your ſpeaking concerning aſſurance, that you ſhall ſafely arrive to where we are bound; whereas, I can do little elſe but hope that it will be my happy caſe.

Con. A perſon may hope when he is in deep poverty, that he ſhall one day be very rich; another, that is ſtarving for want of bread, may hope that ere long he ſhall have plenty of it. A third, that is extremely ſick, may hope that in time he ſhall have perfect health; and, after all, theſe hopes prove entirely abortive; the poor man may continue in his low eſtate,

the hungry man in his ſtarving circumſtances, and the ſick man die in his ſickneſs. In like manner, a traveller on the road may hope that he ſhall come to his journey's end, but may die before he reach unto it, as frequently has been the caſe. Now, for a perſon to be well aſſured, that he ſhall perſevere to the end of his journey, this cauſeth him to travel with ſpirit and life; but the contrary, if he only hopeth it, will be his caſe.

Heph. What you ſay, Sir, in ſome reſpects, muſt be granted; but with regard to the way we are now in, (which you know is the King's high-way) may not a perſon ſafely arrive at the Land of Light, notwithſtanding he only hopes he ſhall ſo do?

Con. I don't deny but that may be the caſe; but ſuch a one will travel at a poor hobbling rate; the leaſt difficulty he meets with, he is ready to think he ſhall never get over.

Heph. This diſcourſe of yours, Sir, would be very diſcouraging to me, had I not ſeen in an ancient record (in which this way is much treated of), the word *hope* frequently made uſe of; ſuch as, *If we hope for what we ſee not, then do we with patience wait for it:* Again, *If in this life only we have hope in* ISHI, *we are of all men moſt miſerable.* Which paſſages indicate, that he who penned them, preferred hope before the aſſurance you talk of; and not only theſe two paſſages, but many, bearing the like import, might be produced, were it needful; which gives me encouragement ſtill to hope, although I have not that aſſurance which you ſay you have.

Con. The record you ſpeak of, I am well acquainted with, and do acknowledge thoſe paſſages you mention, with many others, are there recorded; but the ſame writer, in the ſame record, ſpeaketh alſo of an aſſurance, ſuch as the *aſſurance of faith,* and that in

more places than one; which ſignifies an aſſurance of a perſon's perſeverance to the end of his journey. And in another place he ſpeaks of a *full aſſurance*; which expreſſion is ſtill more ſtrong; and thoſe who attain to it muſt certainly go on their way with greater alacrity than ſuch as have only a dull hope.

Heph. Theſe paſſages you refer to, I have read; but do conceive that neither of them relate to an aſſurance of a perſon's ſafe arrival at laſt: the two firſt you mentioned rather ſeem to refer to a perſon's aſſurance that Lord ISHI is; of the great love he has for pilgrims; what he has done for them; and what he will yet do for them; and that whilſt they are upon the road, they are his peculiar charge. As to the laſt paſſage, I think it regardeth neither the one nor the other; which I gather from what is ſaid before. If you have maturely conſulted the record, the writer of it had before been ſpeaking of ſome who had profeſſedly been in the road, but had departed from it; which, by the way, might ſerve to clip the wings of that aſſurance you talk of. But, addreſſing himſelf to others, he ſays, *We hope better things of you*, &c. and then exhorts them to uſe the ſame diligence as they had before done, in adminiſtering to the neceſſities of their fellow pilgrims; their perſeverance in it would evidence, not to themſelves only, but to the writer, and thoſe who were concerned with him, their being true pilgrims; and not only ſo, but their hope concerning them would be ſo confirmed, that they would have a full aſſurance that they were true pilgrims; and I muſt tell you that none can have a certain aſſurance of their perſeverance, but as they continue travelling in the king's high-way.

Con. You may put what gloſs upon thoſe paſſages you

you pleaſe; but the writer himſelf was aſſured that it would go well with him; he confidently ſays, *Henceforth is laid up for me a crown*, &c. and why may I not ſay ſo too?

Heph. 'Tis true, he did ſay ſo; but he alſo ſaid, *that he had fought a good fight*, &c. which preceded his aſſurance. Not only ſo, but it is well known that this writer was one of the greateſt men that ever travelled the road, a ſtar of the firſt magnitude, and one of Lord Ishi's amanuenſes: he likewiſe had a great undertaking upon his hands, and great trials to encounter with, more than any one had before or ſince his time; therefore it was neceſſary that he ſhould have an aſſurance of his happineſs in the long run, in order to bear up his ſpirits under the many calamities he was exerciſed with; though I am far from denying that other perſons, upon ſome particular occaſions, or at certain times, may have this aſſurance; but I apprehend that its continuance is not long; ſometimes their mountain ſeems to ſtand ſtrong, and ſoon after they find themſelves greatly troubled. For my part, I think myſelf well off if I am at any time free from doubts concerning my perſeverance; and am not intirely caſt down if I have only hope concerning it.

Con. Some people ſatisfy themſelves with ſmall matters, but, for my part, nothing will ſatisfy me but an aſſurance, which I have laboured hard for, and which I have. In my opinion it is a very trifling thing for a perſon to believe that Ishi is, (as you before ſaid) and what he has done and will do for pilgrims, unleſs he can make a home application to himſelf, and be well aſſured that he has done and will do ſo and ſo for himſelf in particular; which is my caſe.

Heph. 'Tis well for you if it be ſo; but give me leave

leave to make a brief reply to what you obſerved laſt. You ſay that ſome people ſatisfy themſelves with ſmall matters; Lord ISHI deſpiſeth not ſmall things; which (by your manner of ſpeaking) you do; but, by the way, the leaſt thing he beſtoweth upon us muſt not be eſteemed ſmall. You ſay that nothing will ſatisfy you but an aſſurance; for my part, I deſire to be content with Lord ISHI's pleaſure. You ſay that for an aſſurance you have laboured hard, and have attained it. I deſire to be thankful for that hope he has given me, and that he has alſo given me an aſſurance that he is able to maintain the ſame in me, even to the end of my pilgrimage. With regard to what you call trifling, unleſs a perſon can make a home application, my anſwer ſhall be in the following manner.—Suppoſe a perſon to be in a moſt dangerous ſituation with regard to his health, let his diſorder be what it will; he has ſpent all his ſubſtance upon phyſicians, and all their preſcriptions prove of no value to him; ſo that his recovery, and even his life, is deſpaired of. Now, ſhould an acquaintance of this poor indigent come to him, and ſay, I wonder that you will lie in this deplorable condition, as there is ſuch a one, in ſuch a place, who is an excellent phyſician, and has a perfect underſtanding in ſuch caſes as yours is: many excellent cures he has performed, and his fees are not extravagant; nay, as you are a poor man, perhaps he may cure you gratis; but it will be proper for you to take ſomething in your hand with you, which may render you the more acceptable to him; but this I would inform you of, that ſome whom he has taken in hand, have failed of ſucceſs, and have periſhed in their calamity. Now ſuch a ſpeech as this to a dying man, I think, may juſtly be called trifling, not worth a ruſh,

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conſidering the circumſtances the perſon is in, and the poſſibility of his failing of a cure. But, on the other hand, ſhould one of undoubted veracity come to this poor man, and tell him, that there was a phyſician in ſuch a place, who had ſuch excellent ſkill, as to cure every diſorder that he undertook, and ſuch as his in particular, that no one perſon ever miſcarried that applied to him, and whatever he did, he did gratis, having ability enough of his own; and that his cuſtom was to wait on his patients at their homes; and that it was none but the poor, and the helpleſs, ſuch as he, that he had any regard for. Would ſuch a relation as this ſeem a trifling matter to ſuch a man, think you? Would not the bare report of it rather cauſe his heart to leap for joy, believing what his friend had told him to be true? and much more ſo when the phyſician comes to him, gives medicines, and performs the cure. Now, beſides all that can be ſaid of ſuch a phyſician, much more may be ſaid concerning Lord ISHI: you know, I doubt not, how that a conſiderable time ſince, Lord ISHI took up his reſidence in this part of the world, and he was the greateſt, and moſt able phyſician, that ever the world ſaw: never did he fail of making a complete cure of ſuch as he undertook for, let their caſe be ever ſo deſperate; and all that he did, was *without money and without price.* His whole delight was in walking about doing good to the indigent and diſtreſſed; indeed it was none but ſuch that he extended his benevolence to: he has been heard to ſay, that *the whole need not a phyſician, but thoſe that are ſick*; nay, more than that, he once gave an open invitation to all that were diſeaſed, to come to him for relief; his words were, as I am informed, to this effect, *Come unto me, all ye that are weary* of

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the calamities you labour under, and are *heavy laden* therewith, *and I will give you reſt*; I will heal all your maladies; not one of you ſhall go away from me without a cure. Now, Sir, was all this nothing, think you, to the diſtreſſed that dwelt in every quarter around him? Was it a trifling matter to them, to hear that they had ſuch a powerful phyſician reſiding amongſt them, and one that would heal them freely? Did not the above invitation and declaration, excite them to come to him, as it were in ſhoals? which was a manifeſtation, that they believed that ISHI had power to heal them of their infirmities. This belief excited a poor blind beggar to ſue to him, that he might receive his ſight; and his requeſt was granted to him. This belief animated a poor leprous man to come to him to be cleanſed; the language of the man was, *If thou wilt, thou canſt make me clean*; nor did he go away without his errand. This perſuaſion alſo induced an officer in the army to come to him for healing for his ſervant, whom he greatly valued, who lay at the point of death; and Lord ISHI granted what he requeſted. The ſame perſuaſion likewiſe cauſed ſome to apply to him, that he would heal the only daughter of a certain nobleman; which ſuit of theirs he denied not, but immediately went and healed her. Numerous inſtances of the like ſort I could produce, all believing in his power to heal them of their diſeaſes; but not one of them all, as I remember, ſaid that they were ſure that he would ſo do; but as he had done ſo and ſo for others, they were encouraged to hope that he would do in like manner for them alſo. In like manner, if a perſon firmly believes that Lord ISHI ſtill is, and that he has brought many pilgrims ſafe to the end of their journey; he alſo has room to hope that, by

his power, he will bring him thither in ſafety alſo, notwithſtanding he has not that aſſurance you talk of; nor will they go on their way at ſuch a hobbling rate, as you repreſent them to do, but rather with alacrity and courage. 'Tis true, if once a pilgrim queſtions the power of ISHI, to bring him to his journey's end, and is unſtable in that reſpect, he will be like a *wave toſſed to and fro with every wind.* I remember it is recorded of one who came to ISHI for healing for his child, but with language that expreſſed not much confidence in him, IF *thou canſt do any thing, have compaſſion on us, and help us.* Now, ſo long as this *if* remains in a perſon's breaſt concerning ISHI's power, he cannot but go on hobbling enough. On the contrary, if a perſon's mind is firmly fixed thereon, let whatever difficulty or trial meet him in the way, he is not ſtaggered thereat; the language of his heart will rather be, "Well, though it be thus with me at preſent, this is not the firſt difficulty that I have met with in my way by many, and through them I have been ſafely brought; and this is my comfort, that Lord ISHI is the ſame; and if it be his pleaſure, he can bring me through this alſo;" for ſure I am, that none ever yet truſted in him, and were confounded. And now, fellow-traveller, what ſay you to theſe things?

Con. I have little to object to what you have ſaid; but all that you have ſaid, or can ſay, does not ſhake my confidence; nor do I ſee any reaſon why it ſhould; if a perſon is aſſured, he is aſſured; and what needs he more?

Heph. Well, as it is ſo with you, I ſhould be glad to know how you attained this aſſurance you laboured ſo hard for (as you ſay you did); who knows but that it may probably be of ſome particular uſe to me in the remaining part of my pilgrimage?

Con. That I will readily do; and in order that you may be the better ſatisfied, I ſhall begin at the foundation, and ſhall avoid prolixity as much as poſſibly I can.

Heph. If you lay a good foundation, the ſuperſtructure will be the more likely to ſtand; and ſometimes brevity is moſt agreeable.

Con. I am not at all afraid of the foundation being good, nor the ſuperſtructure neither.

Heph. I don't ſay that you are; why ſhould you? Pleaſe to proceed.

Con. You muſt know that I came from the *region of the ſhadow of death*; there was I born, and there was I bred, and there I remained until I came to maturity; my ſituation in this populous country, wās that of a ſlave, as all the inhabitants in it are; and this ſituation of mine I am not aſhamed to own, mean as it was.

Heph. [*aſide.*] He begins well, however.

Con. During this my ſlavery, I had a taſk-maſter over me (as others had), named Nomi; to him I had run immenſely in debt, by failing in my daily taſk; though I thought I did very well, and had no apprehenſion that he had any room to bring the leaſt charge againſt me; but he, in proceſs of time, made me ſenſible of the contrary.

Heph. Very well.

Con. One day (which I remember was ſomewhat cloudy), as I was buſy at my work, a meſſenger came to me, and brought me a roll; which, when I had opened and peruſed, I began to be much ſtartled; I dare ſay my countenance turned pale, and every joint of me ſhook; this ſcroll being filled up with charges againſt me; and, withal, which ſhuddered me moſt, a *N. B.* that he ſhould wait on me again at ſuch a time.

Heph. [*aſide.*] Much my own caſe.

Con. Now I began to ponder within myſelf wherein I had been thus remiſs? and how it came to paſs that ſuch charges ſhould be exhibited againſt me? for before I thought all was well, and that I did my work as well as any body; and, in ſhort, I began to think that I was wrongfully charged; but, upon ſerious reflection, I found that I was not altogether chargeleſs. Now I began to caſt in my mind what method to take whereby to appeaſe my taſk-maſter.

Heph. [*aſide.*] So did I.

Con. Well, thought I, as this is the caſe, I will double my diligence for time to come; I will not ſpend a minute idly, but will work early and late, and then perhaps I ſhall find favour.

Heph. [*aſide.*] Theſe were my thoughts.

Con. Accordingly I put this my ſcheme in execution, and I began to think that I did tolerably well; but I ſoon found that it was all to no purpoſe, by Nomi's coming to viſit me. But oh! what a viſitant was he to me! His voice ſeemed like to a peal of thunder unto me, and his eyes more terrible than flaſhes of lightening; inſomuch that I was ready to drop at his feet.

Heph. [*aſide.*] Ah! I pity your caſe.

Con. And notwithſtanding all my earneſt petitions for mercy, none I could have from him, ſo inexorable was he! and many ſevere laſhes I received from him, with threatenings that he would impriſon me for life, *&c.* upon which he left me, with this promiſe, that he would ere long pay me another viſit.

Heph. Well, and what method did you take after this? and how did you get a cure of the blows that he gave you?

Con. Why, I ſtill kept cloſe to my duty, which gave me ſome eaſe; and I ſtill entertained ſome hope that

that things would be better by-any-by; but yet I remained in great perplexity, and ſometimes feared that Nomi would execute upon me what he had threatened. As to the cure I got, you muſt know there was a perſon of eminent ſkill, who lived not far from me; he, hearing of the calamitous caſe I was in, came to viſit me, and, commiſerating my caſe, brought with him an excellent ſalve, called *good intentions*; the application of which had the deſired effect, and I was ſoon reſtored.

Heph. A ſalve called *good intentions!*—Pray did your taſk-maſter pay you a ſecond viſit?

Con. You muſt know I came away from the region before he renewed his viſit.

Heph. Aye! pray how, or in what manner did you make your eſcape?

Con. I don't know that I ſhould, but the aforeſaid gentleman urged me ſo to do, and to make the beſt of my way to the Realm of Light; and, for my farther encouragement, he told me that all comers thereto were welcome, if they ſtrove for it; and this, you know, was ſufficient to animate me to take his advice, conſidering the circumſtances I was then in.

Heph. So you ſet forward immediately, did you?

Con. Yes, that I did; and with as good a will as ever a Lacedemonian went to the field of battle.

Heph. Pray, did this gentleman, your very good friend, give you directions which way you was to take your rout, and what places were proper for you to call at upon the road?

Con. Yes, yes, that he did; and very good directions too. He told me that I muſt firſt go to a lodge called Thorough-reformation, ſituated on a beautiful plain, called Good-endeavours; and there he willed

me

me to abide till he came to ſee me; and then, if he found that I was fit for travelling, he would give me farther directions how I ſhould proſecute my journey; and withal exhorted me, in the mean while, to feed plentifully upon an excellent herb that grew on the borders of the plain; the name of the herb was Repentance.

Heph. Hah!

Con. After a while, (I cannot ſay how long) my good friend, according to promiſe, came to the lodge; and vaſtly pleaſed was he, to ſee me ſo hearty and well; for you muſt know, that the lodge itſelf, the inhabitants thereof, and the proviſions I had there, were very agreeable to me; and by them, together with the air of the plain, and the benefit I received from the aforeſaid herb, I became as hearty as a buck, as we uſe to ſay.

Heph. So.

Con. My good friend ſeeing me in this robuſt ſituation, told me that it was now high time for me to proſecute my journey, the which I was forward to do; and, in order that I might not be at any nonplus, he then gave me a liſt of all the places that I was to call at, in which I ſhould be well entertained: the liſt I have ſtill by me, and have found the directions therein to anſwer in every reſpect.

Heph. Supriſing!

Con. The firſt lodge he willed me to call at, was called Preparation, and a goodly place this was; I think I ſhall never forget the entertainment I had there.

Heph. [*aſide.*] Delicious, to be ſure!

Con. 'Tis true, I ſeemed ſomewhat aukward in my behaviour, at my firſt coming there; but after a while I did very well; and indeed the houſe-keeper was pleaſed to compliment me on that account.

Heph. [*aſide.*] An excellent proficient, no doubt!

Con.

Con. From thence I travelled over flowery meadows, and beautiful lawns, till I came to another lodge, called Requiſite; this alſo was a charming place, and good entertainment I had in it.

Heph. [*aſide.*] I fancy it would have been as ſerviceable for you to have been at a cook's ſhop.

Con. Some difficulty I met with here, 'tis true, yet, nevertheleſs, I grew fat apace, and greatly ſtrengthened was I for the farther proſecution of my pilgrimage.

Heph. [*aſide.*] No doubt they thought themſelves fat, who filled themſelves with the eaſt wind.

Con. Being furniſhed with every thing that was neceſſary for me at this place, I journeyed till I came to a goodly lodge, called Qualification; and this lodge was ſituated on a very fruitful hill, and a goodly place it was to me. Here I was ſupplied with great variety, and much ſatisfaction I had therein.

Heph. [*aſide.*] All things were counted by one but loſs and dung for ISHI.

Con. But this was not to be my abiding place; my good friend directed me next to another place, known by the name of Converſion, and to it with chearfulneſs I came; although he had before told me, that the nature of it was ſuch, that I muſt unavoidably undergo exquiſite pangs therein. This I found to be true: here I lay for a conſiderable time, not knowing whether I ſhould live or die; but at length I recovered, and again went forward on my way.

Heph. [*aſide.*] I have heard of ſome who travelled in pain, but at laſt brought forth nothing but wind.

Con. After a conſiderable time, I at length came to a magnificent palace called Appropriation; this palace was ſituated upon an eminence called Illumination.

Heph. [*aſide.*] Or much rather, Natural Paſſion.

Con.

Con. Into this palace I was admitted with the greateſt freedom, and there I had all things richly to enjoy, and not the leaſt ſcarcity to be obſerved in it; and there it was that I gained aſſurance of my perſeverance to the end of my journey to the Realm of Light. There I met with one Mr. Zeal; and a goodly companion was he.

Heph. Pray, what ſort of a perſon was Mr. Zeal? Was he not ſomewhat near-ſighted? I think that I know ſomething of him; and, if I remember right, he cannot ſee far before him.

Con. As to his ſight, I don't know but it may be as good as others; and perhaps he may ſee as far as another.

Heph. [*aſide.*] Perhaps he may, through a mountain.

Con. But oh! he was a charming man, a dear creature! Oh! what precious ſeaſons he and I had together! How ſweetly did he uſe to converſe about ISHI, the Realm of Light! *&c.* What delightful ſongs did he and I ſing together, relating thereto! and how raviſhing were the tunes we ſang them by! I ſometimes have been ſo tranſported therewith, that I have hardly known whether I have been out of, or in the body.

Heph. [*aſide.*] Whether you have been out of, or in your ſenſes, rather.

Con. How freely did I there feed upon a royal diſh called Application! and another as excellent, termed Propriety! and, what is remarkable, the more I fed thereon, the more eager was my appetite thereto, and the more I luſted after it.

Heph. [*aſide.*] As ſome once did after onions and garlick, preferring them before that rich bread, ſent them from the Land of Light.

Con. By the ſtrength of it, I have travelled to this place; and a parcel of it I have now with me, the which,

which, if I huſband it well, will laſt me to the end of my pilgrimage. Thus, fellow-traveller, have I, in a brief manner, given you my account; and now, judge you, if I have not good reaſon for my aſſurance.

Heph. Before I paſs my judgment on the relation you have given, give me leave to aſk you one queſtion, *viz.* Do you at no time entertain fears or doubts concerning your perſeverance in your journey?

Con. No, not I; nor do I ſee any reaſon I have ſo to do.

Heph. It will be well if you have not. You will excuſe the queſtion, Sir; the reaſon why I aſked it was, becauſe one, who was well acquainted with the road, once put ſuch in mind as were travelling therein, not to be *high-minded* but *fear*; and another time he ſaid, *Let* us *therefore* fear (including himſelf with thoſe he addreſſed) *leſt a promiſe being made of entering into reſt, any of you ſhould ſeem to come ſhort of it.*

Con. But that is not my caſe.

Heph. Well, I ſhall now attend to your account.—As to your foundation, or the beginning of your relation, I can't ſay but, on firſt hearing, I ſeemed to like it well; but upon a ſecond reflection, a perſon may uſe all thoſe materials, and yet his building be no better than wood, hay, or ſtubble: but however it be with regard to yours, ſure I am, that your ſuperſtructure is a tottering one, and will not, cannot ſtand againſt a boiſterous wind, or the rapidity of a ſwelling flood, whenever it ſhall beat with violence againſt it. I muſt confeſs, that the way you was directed, and in which you ſay you came, I am an entire ſtranger to. I know nothing of Preparation lodge, nor Good Endeavour plain, nor of the herb that grew thereon; I fear that it is a baſtard plant. Such a thing as an ingredient called *penitence*, there certainly is, but not

to be found on the plain you ſpeak of; no, nor in the gardens belonging to the lodge ſituated thereon. This excellent ingredient cometh only from the Land of Light, and is a thing that we cannot get at our pleaſure; Lord Ishi is the keeper of it; and 'tis his prerogative only to give it to pilgrims as he pleaſes, and when he ſees it proper for them: and this I boldly affirm, that any thing elſe, bearing that name, is a mere counterfeit, and will at laſt be rejected as ſuch, let the pretences of thoſe who recommend it be ever ſo plauſible, and they liable to be called to an account for ſo doing.—I make no doubt of your being at Reformation lodge; but let me tell you, that when in it, you might be as far from the Realm of Light, as when under Nomi's thrall.—The lodges you call Requiſite and Qualification, I take to be mere cheats, rather enchanted houſes than lodges for pilgrims; and the proviſions therein rather intoxicating than ſtrengthening; or like a compoſure prepared by the chymiſt, which cauſeth a delirium, rather than natural reſt.—I make no ſcruple of your being at a place called Converſion, but when there, not a ſtep nearer the Realm of Light, than when at the lodge before mentioned: take heed, therefore, that you are not deceived in this point. Give me leave, Sir, to make uſe of a homely metaphor. A piece of cloth, you know, undergoes many operations, before it is fit to be worn;—Firſt, the wool is thoroughly waſhed, and, when dry, broke with coarſe cards, then with a finer ſort of cards; after which, it is converted into yarn: then the weaver makes it into cloth; then it is milled, as though going to be beat to pieces; then it is put on the rack; from whence carried to the teazle mill, in order to ſcratch off the long wool, and to lay what remains

mains the right way; then it is ſheared; then burled, which is, taking out with a proper inſtrument, called a burling iron, the knots, or nips found upon it; laſt of all, it is preſſed, in order to make it beautiful to the eye, and ſo fit for ſale; but, when all this is done, the nature of it is ſtill the ſame as when bundled up in the fleece; and, in fact, it is much nearer to deſtruction. I leave you to make an improvement upon it.—Not very foreign from this metaphor, is a paſſage which I remember to have read in an ancient record: the ſtory is no way romantic or fabulous, but may be depended upon as a certain fact. It relates to a certain man, in whom (from all probability) had long time dwelt a foul ſpirit; but, in proceſs of time, this ſpirit left, or went out of the man; the reaſon why he did ſo, I think, is not aſſigned. The foul ſpirit having abandoned this his tenement, wandered hither and thither, in order to find another to reſide in; but finding no place wherein he might take up his reſt, he began to caſt in his mind what was beſt for him to do; and after he had pondered a while, he ſaith to himſelf, *I will return to my houſe from whence I came out:* obſerve, the houſe was ſtill his property, notwithſtanding he had gone out of it. Well, when he came to it, he found it empty, ſwept, and garniſhed, and ſo, as fit a receptacle for him as before, being empty of ſuch furniture as might render him acceptable in the Realm of Light; ſwept of that nauſeous filthineſs that formerly it had been beſmeared with, and garniſhed with furniture of his own invention, by which he expected acceptance. This foul ſpirit, finding his houſe (the heart of this man) in ſuch a ſituation, he being not minded to dwell alone, takes with him ſeven other ſpirits, worſe than himſelf (bad ones indeed!), and with

them again takes poſſeſſion of his former habitation. The particular names of theſe eight ſpirits, I think, are not recorded, unleſs it be the firſt, which I think is called Unclean. That the other ſeven be not without names, ſuppoſe we call the firſt Deception; the ſecond, Ignorance; the third, Self-conceit; the fourth, High-mind; the fifth, Proud-boaſter; the ſixth, Arrogance; and the ſeventh, Fair-ſhew. This being the caſe with the man, judge you, if this laſt ſtate was not far worſe than the firſt, notwithſtanding the converſion that he had paſſed under: and likewiſe do you conſider, whether theſe metaphors are not ſomewhat ſimilar to your caſe.

You likewiſe ſay, that you was admitted into the palace called, Appropriation; I am far from denying that there is ſuch a place; but 'tis a query with me if that is it in reality which you ſpeak of. We pilgrims are liable to be impoſed upon in our way, of which; it is highly neceſſary for us to be moſt cautious. Should it appear at laſt, that the name of this palace you ſpeak of is Phantom, your being admitted into it will be of little uſe to you; much the ſame as it was to the man, in whom the ſpirit, Deception, with the reſt, entered. I doubt not but you are ſenſible that a perſon may appropriate that to himſelf, which is not properly his right; a man may enjoy an eſtate for a conſiderable time, and have no title to it; but by-and-by, when the lawful heir comes and lays claim to it, the man is diveſted of all, and reduced to poverty; ſo, do you be cautious, and recollect whether you have not been deceived in this palace, and alſo with the diſh called Propriety, &c. you was there entertained with.—As to the eminence, on which you ſay this palace ſtands, and which you

call

call Illumination, it is well if the proper name of it be not Chimera, a mere whim, an idle fancy. I remember to have read, in an authentic hiſtory, concerning ſome, who kindled a fire, by which, no doubt, they warmed themſelves, and alſo compaſſed themſelves about with the ſparks thereof; and it may be ſuppoſed they were illuminated, or received light therefrom, which afforded them a great degree of pleaſure; but all the farther reward they were to receive for ſo doing, was to lie down in ſorrow. The ſame hiſtory gives an account of ſome who were leſs joyous than the former, whoſe caſe was to walk in darkneſs, and ſee no light; but for their ſupport in this ſituation, they were encouraged to truſt in, and ſtay themſelves upon Lord Ishi; and, I think, it is eaſy to determine, which of theſe caſes is to be preferred. I well know that there is in reality ſuch an eminence as Illumination, but to me it is very dubious whether that be it you ſpeak of; it being ſituated in a vale called Humiliation, which vale you ſeem to know little of. As to this Mr. Zeal you ſpeak of, I am not altogether unacquainted with him; once I met with him on the road, and began to entertain favourable ſentiments concerning him; but at length I found that he went by a feigned name, his proper name being Blind-zeal; and a worthleſs fellow he is; as is his name, ſo is he, he being as blind as a mole as to any knowledge of the way to the Realm of Light, although he makes great pretenſions thereto, and thinks that none knoweth it ſo well as himſelf, and ſuch who are of his ſtamp. As to the fine ſongs he ſings concerning Lord Ishi, and his admirable tunes, they ſeem to me to be but mere rant, in order to pleaſe himſelf; 'tis true, by them he got himſelf greatly elevated,

vated, and that's enough for him; all things are well with him, and he needeth no more: much like ſome, that thought themſelves rich, and encreaſed in goods, who at the ſame time were poor, miſerable, blind, and naked: and, upon the whole, I cannot but think that you have been hitherto miſtaken.

Con. But for my part, I am ſure that I have not; my good friend is a man of ſuch integrity and knowledge, that he would never direct me in ſuch an uncertain road; and not me only, but many others who have gone on pilgrimage, and who (I make no doubt) are ſafely arrived to the Realm of Light: and ſure I am that I ſhall.

Heph. Not by travelling in the road that he directeth.—But, pray, Sir, what ſort of a perſon is your very good friend? is he not ſomewhat lame? that is to ſay, are not his legs unequal? I think that I have ſome little knowledge of him; is not his name Popularity? does not he live in a town called Good-motives, contiguous to the province of Self-dependance? If I am not miſtaken, this is the caſe.

Con. For my part, I never obſerved that he went lame, not I; and as to where he lives, it makes no great matter; a perſon may live in one place as well as another; this I am ſure of, he is a good man, and his directions I am determined to obſerve: and ſure I am, that he has hitherto directed me right; and I do not in the leaſt fear that the way he has farther directed me is right alſo.

Heph. It will be well for you if it be ſo. But, pray, Sir, do you never entertain any fears leſt you ſhould miſcarry?

Con. Not I; nor do I ſee any reaſon why I ſhould.

Heph. If you do not, a greater perſon than you,

or your friend either, did; even him that was the writer of the record before mentioned, otherwiſe his exhortations to fear muſt have no meaning; for he ſaid, *Let him that* thinketh *he ſtandeth, take heed leſt he fall*; nor is it to be ſuppoſed that ſuch a caution was given to no purpoſe: and ſure I am, that the more a perſon bears ſuch thoughts in his mind, the more cautious he will be that his footſteps ſlide not, and that he wander not into a falſe path; for my part, I have known what it has been to be off my guard, and that to my ſorrow; and very poſſibly I may again.

Con. Things may be as you have ſaid, for ought I know; but, for my part, I am confident of my ſafe arrival, and that's ſufficient for me.

At this time they came to a croſs road on the left ſide of the main way, called Babblers-lane, into which Confidence entered; and Hephzibah kept forward on her way, muſing on what had paſſed between her and her companion, and the diſappointment ſhe had met with in him, as an aſſiſtant to her in her pilgrimage; and after a while, calling to mind all the favours ſhe had received, and dangers ſhe had eſcaped, ſhe brake forth in the following language, and uttered, with a chearful voice, theſe verſes:

Dear Ishi, undertake for me,
  And do thou guide my way;
Then ſhall I not depart from thee,
  Nor from thee ever ſtray.

They are ſafe kept whom thou doſt keep,
  And doſt maintain their hope;
From thee not one did ever ſlip,
  Whom thou didſt underprop.

Let me in thee always confide,
  Tho' thou art out of ſight;
And do thou ever my feet guide
  Unto the Realm of Light.

Let no vain thoughts in me appear,
Nor of aſſurance boaſt;
But rather let me always fear,
Whatever be the coſt.

Let me not on myſelf rely,
On what I feel, depend;
On ISHI, may I have mine eye,
Unto my journey's end.

And may his favour always wait
On me, while I purſue
My journey to that better ſtate,
Which ſtill I keep in view.

Let me be try'd, but not caſt down;
Be troubled, not deſtroy'd;
And never let Lord ISHI frown,
While I in him confide.

From ſtrength to ſtrength, ſtill let me go,
As I have done before;
And let my love for him increaſe,
Both now and evermore.

To Realms of Light, O guide my ſteps,
Thou, the relief of all
Who truſt in thee, and thence expect
Deliverance from thrall.

Thro' deſarts tho' my feet do ſtray,
And wilderneſſes drear,
Do thou but guide me in the way,
And I ſhall never fear;

But chearfully thro' all will go,
And other climates ſeek;
Nor ſhall my ſpirits faint, altho'
I be but poor and weak.

For, glorious ISHI, thou ſhalt tread
On th' neck of ev'ry foe.
Shalt bruiſe the pois'nous ſerpent's head,
And deal the mortal blow.

Therefore to thee all honour due
And glory be aſſign'd;
And may I praiſe thee evermore,
With all my heart and mind.

After having travelled a conſiderable time, at length ſhe came to a certain part of the wilderneſs, which was inhabited by a ſort of people called the Vulgarians; as to theſe people's pedigree, and the tribe they came of, I ſhall paſs by it; but this I can aſſure the reader, that they were, for the moſt part, a rude and unpoliſhed clan; of a dark complexion, and very deformed; their language rough and unpoliſhed, and their temper very inſulting; and from them Hephzibah received many indignities as ſhe paſſed through their territories: but I obſerved, that ſhe was not much concerned thereat; and, inſtead of retorting on them for their inſults, ſhe behaved in a very meek and affable manner; ſometimes ſhe endeavoured to have ſome converſation with them, as ſhe paſſed along; but this was all to no purpoſe, for they underſtood not her language; on which account they, in their language, called her fool, and ſaid that ſhe was mad; others ſaid, that it was not fit for ſuch a creature to live upon the face of the earth; and others were for diſpatching her out of the way at once; but, as I was informed, the laws of the country would not permit them ſo to do; ſo that Hephzibah got clear of them, without receiving any real damage. I would juſt obſerve, that whilſt ſhe was amongſt theſe people, in one reſpect I thought ſhe was beſide the mark, though I apprehend that her deſign was good. The thing was this; to ſome of them, as ſhe paſſed along, ſhe expoſed to view ſome of the choice treaſures which her Lord ISHI had made her a preſent of; but theſe perſons

not knowing from whence they came, nor the value thereof, only deſpiſed her the more for ſo doing, and they continued the more fiercely to load her with their inſults and opprobrious language; which brought to my mind an old caution, viz. "*Caſt not your pearls before ſwine, leſt they return and rent you*;" and I obſerved ſhe was more cautious of this afterwards.

Hephzibah having parted with theſe Vulgarians, ſhe turned, and paſſed on, till ſhe came to another ſort of people, called the Civilizarians; and to ſay the truth of theſe people, they behaved in a much more genteel manner towards the pilgrim, than the others had done; being of a more affable diſpoſition than what the Vulgarians were; their complexion was much the ſame as the others, but their language more polite and affable, which Hephzibah had ſome knowledge of; but I obſerved, they knew not the language that ſhe ſpoke; for which reaſon ſhe could not carry on a correſpondence with them; upon which ſhe left them, and journeyed till ſhe came to the village of Fairſhew; which is a place of great antiquity, and alſo very extenſive; much larger, I ſuppoſe, than the Hague in Holland, and likewiſe exceeding populous.

When the pilgrim firſt entered into this village, ſhe ſeemed to be much taken with the inhabitants; their behaviour towards her being much unlike that of the Vulgarians; they alſo ſeemed to have a ſmattering of the language that ſhe ſpake, which rendered them the more acceptable to her; and none ſo ready as they to invite her to their tents; and, in particular, one of them, whoſe name was Pretence, told her what favours he would beſtow upon her, if ſhe would go with him; alſo, that as the days were ſhortening, winter approaching, and as travelling would be difficult, by reaſon of the

the badneſs of the roads, ſhe might abide with him until ſpring came on, in which journeying might be much more pleaſant to her; upon this Hephzibah (thinking him to be ſincere in his pretences) was much delighted, and rejoiced greatly that ſhe had met with ſuch a friend as this, and very thankfully accepted of his kind offer; and accordingly went with him to his habitation; and he, for ſome little time, entertained her in a very hoſpitable manner; and, in ſhort, he ſeemed to be much delighted with her company, and to take great pleaſure in hearing her tell of her travels, and of the difficulties, &c. that ſhe had met with in the road, he himſelf profeſſing to be a pilgrim.

Well, but after a while, Hephzibah began to find the odds of it, his behaviour not being towards her as before it had been; for now, inſtead of taking pleaſure in her company, as before, he ſeemed to look very ſhy and cold upon her; and I obſerved, that he had much rather be elſewhere, than to ſit down and chat with her; ſo that I plainly ſaw, that he began to be weary of her company; and I believe that Hephzibah was pretty well convinced of the ſame; for I ſaw that ſhe began to be very uneaſy; but, however, ſhe was willing to put the beſt conſtruction upon it ſhe poſſibly could, thinking by-and-by he would come to his former temper again; but all was to no purpoſe; for he, inſtead of that, went about among his brethren (for it muſt be noted, that all thoſe who inhabited this village were of one tribe), and expoſed her to a great degree, inſomuch that ſhe had ſcarcely a good word, or a pleaſant look from any of them; and, inſtead of ſhewing their uſual freedom to her, they would paſs by her with a bare how-d'ye-do, and that in a very cold manner, which made her think, that the behaviour of

the Vulgarians was much preferable to theirs: and this was not all, for her hoſt, Mr. Pretence, in conjunction with ſeveral others, raiſed ill reports of her, which was very afflicting to her, though they would not mention them to her face; ſo that, in this reſpect, ſhe thought their uſage was far worſe than what ſhe had received from the Vulgarians, from whom ſhe could not expect better treatment; upon which ſhe thought that, at all events, ſhe would tarry here no longer; and accordingly ſhe packed up her alls, and left them; reſolving to travel till ſuch time as ſhe could meet with company that would be more agreeable to her; and, by what I could perceive, glad were they to get rid of her.

Now I ſaw in my dream, that after ſhe had left this village, and her pretended friends therein, ſhe ſeemed to travel on with a good degree of ſpirit, being in ſome meaſure animated thereto, by the uſage ſhe had received from them; which, by the way, gave me no ſmall grief; eſpecially as ſhe was ſenſible that ſhe had given them no juſt occaſion for it; though, had ſhe duly conſidered this circumſtance, it might have been a means of reconciling her to their behaviour; but poor Hephzibah, for the moſt part, was fixing her eye upon the dark ſide of the cloud, which tended to augment her grief, rather than alleviate it.

After ſhe had travelled a while, the road began to grow very bad, and it was with great difficulty that ſhe paſſed along; and not only ſo, but it was full of intricate paths; ſo that, to her apprehenſion, ſhe was led round and round, and brought again to the ſame place; this, together with the badneſs of the way, and the perplexity of travelling, now ſhe was ſurrounded with briars and thorns, made her think it almoſt impoſſible

poſſible that ever ſhe ſhould get out of the labyrinth ſhe was now in; and this was her diſtreſſed caſe for three days and nights: and what made it ſtill more irkſome was, that ſhe ſaw neither the Sun, Moon, nor Stars, during the whole of this time. It is true, in the day time, ſhe partly ſaw the dangers that ſhe was expoſed to; but in the night, ſhe was filled with dreadful apprehenſions of what would be her caſe before another morning came, eſpecially when ſhe heard the yelling of the monſters, that inhabited this wilderneſs; of which ſhe was ſo fearful, that ſhe was ready to ſtart, even at any ruſtling among the thorns, that grew by the way-ſide; and, what was ſtill worſe, in the night-ſeaſon ſhe had not the benefit of her map to direct her ſteps; ſo that (what with one thing, and what with another) ſhe was almoſt at her wits end; and, for my part, I often thought it was ſomewhat amazing, that ſhe weathered through it in the manner ſhe did, conſidering her weakneſs.

In theſe circumſtanees, ſhe uttered her complaint in the following manner, and that in ſuch an accent, as plainly diſcovered the diſtreſs ſhe was in:

Out of this deſert wilderneſs
  Shall I be ever brought?
How can I ever think of it?
  I've ſpent my ſtrength for nought!

Lord ISHI hides his comely face;
  Shall I no more him ſee?
Then what advantage all this toil
  To me, poor wretched me?

In yonder dark and diſmal cell,
  Had I not better died?
Than periſh in this hideous place?
  Oh! what will me betide?

Unhappy ſtate of pilgrims here,
  While in this land they be!

But it will make amends for all,
When Realms of Light I ſee.

Lord ISHI then I ſhall behold,
And view his beauteous face,
And oh! delightful to be told!
His hand ſhall me embrace.

His right hand ſhall ſupport my head,
His left around me twine,
And kiſſes he to me ſhall give,
More ſweet than richeſt wine.

O come, my love! oh! do not ſtay!
Nor hide thyſelf from me:
My Lord, my prince, I bleed, I burn,
I die with love of thee!

Oh! come, and take me from this place,
From out of th' mire and clay:
Oh! bring me from this wilderneſs,
And lead me in the way.

Now I ſaw, that the clouds, which before had overſpread the horizon, began to diſſipate, and the ſun ſhone through the thicket upon her; the warming influences of which were very delightful to her, and ſhe ſeemed thereby to be much refreſhed; ſo that ſhe kept on her way pretty chearfully.

Well, thus ſhe travelled on till ſhe came to a colony in this wilderneſs, inhabited by a ſort of people called the Kedareans. Now it muſt be noted, that theſe people were of two different complexions, ſome fair, and others black; and theſe divided into ſeveral claſſes, though of but two tribes; and all of them dwelt in tents. The tents of the black, or ſwarthy people, were covered with a covering much like to themſelves in colour; ſo it is to be ſuppoſed that their appearance was not very beautiful; but the tents of the

the others appeared with much more comelineſs to the eyes of beholders.

The diſpoſition of theſe people was alſo widely different, the fair ſort being of a peaceable temper, but the others altogether as hoſtile; for which reaſon they would often make excurſions upon their peaceable neighbours; and, on this account, very ſeldom was it that the fair ſort enjoyed peace and quiet; and if at any time they failed to keep a good look-out, theſe enemies would aſſuredly break in upon them, and rob them of all they could carry away; though ſometimes they would have ſo much courage and ſucceſs as to encounter and diſperſe them; but they could not obtain a complete victory over them.

Now it was Hephzibah's lot, when ſhe came to this colony, to fall in company with thoſe of the fair tribe, who uſed her with the utmoſt civility, and conferred many favours upon her; upon which account ſhe was minded to winter with them; and the more ſo, becauſe they underſtood each others language, and with them ſhe lived very agreeably for a conſiderable time. But, by ſome means or other, thoſe turbulent neighbours, the blacks, heard of the arrival of this ſtranger, and reſolved, at all events, to have her with them; not on account of any value that they had for her, but purely through a ſpirit of oppoſition, which was natural to them. Accordingly they called a council, in which it was agreed to attack her by force of arms, if ſo be that they could not gain her any other way. But, firſt of all, they thought it might not be amiſs to ſend a purſuivant to her, in order to know if ſhe would be willing to come and reſide with them. Accordingly they ſent one; and Hephzibah returned for anſwer, that ſhe would, on no account, comply with

with their requeſt; inaſmuch as the company ſhe was then in, was much preferable, in her eſteem, to theirs.

Upon receiving this anſwer, they flew into a rage; and immediately ſummoning their forces together, put them in order of battle, and marched with the greateſt precipitation againſt theſe people; and as ſoon as they came to a place convenient, they planted their artillery, and fired off their cannon upon them in an unmerciful manner; but, by what I ſaw, did but little execution. Hephzibah's friends did little more all this time, than ſtand upon their guard; but I obſerved that ſhe, poor thing, was much alarmed at theſe circumſtances.

The enemy ſeeing what little ſucceſs they gained by their artillery, put another ſcheme in execution: they formed their corps in two diviſions; one of them to wheel to the right of this people, and the other to the left, leaving an ambuſcade in an adjacent wood. This project had the deſired effect; for, as they wheeled to the right and left, the others, conſequently, tacked about, in order to give them battle; by which means they were drawn off from the centre, in which Hephzibah was: the blacks in the amluſcade ſeeing this opportunity, immediately ruſhed in amongſt them, and eſpying Hephzibah, ſeized her, and carried her away captive in the greateſt triumph: the noiſe of their ſhouting being heard by the reſt of the army, they directly filed off, and marched to their own territories, well ſatisfied with the ſucceſs of their enterpriſe.

It would be tedious to give a full account of every event that happened at this time, and the diſtreſs that Hephzibah's friends were in, on account of her misfortunes; but this I obſerved, that her ſituation gave her a great deal of trouble; and glad would ſhe have been

Hephzibah taken Captive by the Blacks.

been to have had ſome kind friend that would have delivered her out of their hands. But after her firſt uneaſineſs was ſomewhat abated, (through the crafty inſinuations of this tribe) ſhe began to be reconciled, in ſome meaſure, to their manner of life; though, at times, ſhe would call to mind the kindneſs of her former friends, and how ſhe had been treated by them; ſo that, I obſerved, ſhe was not entirely at eaſe in her mind; and in this manner ſhe went on during the whole winter; and, for my part, I thought it to be a long one, and alſo ſomewhat ſevere, by reaſon of the coldneſs of the climate; the ſeaſon producing ſharp froſts, heavy rains, and bluſtering ſtorms; and ſometimes I obſerved that it was extremely cold; which was not at all agreeable to the conſtitution of this female.

Well, towards the beginning of ſpring, the days lengthening, and the ſun ſhining ſomewhat warm, Hephzibah began to think of proſecuting her journey; but could not find means to get away from the place where ſhe now was. If at any time ſhe chanced to hint to her companions what was upon her mind, they would preſently lay a thouſand things before her, in order to divert her from proſecuting her deſign; which ſtill cauſed her uneaſineſs to be the more pungent; ſo that by-and-by ſhe (as one in great diſtreſs of mind) cried out, *Wo is me, that I dwell in ſuch tents as theſe! and that I ſojourn amongſt theſe Kedarenes! Now, had I wings like a dove, I would flee away, and be no longer here.* And with many more ſuch like expreſſions, ſhe diſcovered the concern ſhe was under.

Not long after this, ſhe had a letter brought her, by a poſt that came into this country; the contents of which were exceeding delightful to her, inſomuch that it threw her into a tranſport of joy, which was impoſ-

ſible for her with words to expreſs: of this letter, take the following extract; and by it it may be judged, that her joy was grounded upon a good foundation:

" Riſe up, my love, my fair one, and come away.
" For lo, the winter is paſt, the rain is over and gone.
" The flowers appear on the earth, the time of the
" ſinging of birds is come, and the voice of the turtle
" is heard in our land. The fig-tree putteth forth her
" green figs; and the vines, with their tender grape,
" give a good ſmell. Ariſe, my love, my fair one,
" and come away.

" *Land of Light.*

ISHI."

" *P. S.* Although thou haſt been hitherto toſſed to
" and fro, and greatly afflicted in the wilderneſs thou
" art now in; and though thou mayeſt yet have
" many enemies combining againſt thee, in the re-
" maining part of thy pilgrimage, yet none of them
" ſhall proſper againſt thee; and, in the end, they
" ſhall ſurely fall for thy ſake, and thou ſhalt be
" more than a conqueror over them."

N. B. *This letter had Lord* ISHI's *broad ſeal upon it.*

As I before obſerved, that it was not poſſible for Hephzibah, with words, to expreſs the joy that ſeized her heart on reading this letter; ſo it is much more impoſſible for a ſpectator to deſcribe it with his pen, therefore I ſhall not attempt it; but this I can aſſure the reader of, that it brought her to this reſolution, that, happen what will, ſhe would no longer tarry where ſhe was, but would immediately proſecute her journey towards her deſired haven; greatly regretting the time ſhe had miſ-ſpent among theſe Kedarenes; and accordingly ſhe put her deſign into execution.

As

As ſhe was equipping herſelf for her journey, and girding on her armour, one of her near neighbours came to viſit her; his name, at preſent, I cannot recollect; but this I know, that he was a ſubtle knave. Well, this perſon coming in, and ſeeing Hephzibah making theſe preparations, ſays to her, with a degree of haſte, Whither away, neighbour? you ſeem, by your equipment, as though you was about to make ſome excurſion to-day; pray, may I not know towards what quarter you are bound?

Heph. Why, to be free with you, I am bound towards the Land of Light, in which I have long deſired to be.

Neigh. I marvel how that came into you head; are you not very well ſituated where you are? come, come, don't give way to ſuch a whim as this; but be content, and abide with us.

Heph. Not for the whole univerſe would I abide here; I do aſſure you, that many times ſince I have been here, I have longed to be gone; and now my mind is fully bent upon it; neither ſhall all the arguments in the world perſuade me to the contrary.

Neigh. But how came it to paſs that there is ſuch a ſudden alteration in you? I think that yeſterday you ſeemed to be very eaſy in your mind; what or who has diſturbed you now, I wonder?

Heph. Why, I will tell you, neighbour. This morning, by the poſt, I received a billot from the Land of Light, by which I was invited and encouraged to proſecute my journey thitherward; which I am determined to do, and will tarry here no longer, at any rate; ſo farewell.

Neigh. But hark ye, neighbour, what need of all this haſte, inaſmuch as you have the ſummer before you? be content, and tarry a month or two, at leaſt,

and you will then have time enough before you, and the roads will be better, and ſo your journey will be more pleaſant to you.

Heph. No, no, neighbour, delays are dangerous; I will tarry no longer, for the ſame reaſon that you ſhould not.

Neigh. Well, if that be your reſolution, 'tis in vain for me to uſe any more arguments; but let me whiſper a word or two in your ear before you go: Are you ſure that the billet you have received, came from the place you talk of? or is it not a thing that may in the end appear to be a deception? Many ſuch things there are, I aſſure you; and it may not be amiſs if you take this affair into more mature deliberation; and don't be carried away by every triffle, as many now-a-days are; of which afterwards they have great reaſon to repent.

Now I plainly ſaw, that this plauſible ſpeech had ſuch an effect upon Hephzibah, that ſhe, in reality, began to queſtion whether the letter came from the Land of Light, or no; by which means her courage for travelling was greatly abated; which her adverſary (for ſuch he was) perceiving, began to lay a multitude of obſtructions before her, which had a tendency to caſt a greater damp upon her ſpirits, and were very perplexing to her. But, upon calling to mind that the letter was not only ſigned with Lord Ishi's name, but that it had alſo his broad ſeal upon it, ſhe again took courage; and all that her enemy could do, and all the arguments he was maſter of, could not beat her off from her former intentions; upon which ſhe again bid him farewell.

Her adverſary finding that ſhe was come to this reſolution, left off arguing with her, and would have

detained

detained her by force; upon which ſhe inſtantly drew her ſword, and with it defended herſelf with the greateſt magnanimity: and I verily think, that if all the poſſey of the black tribe had been preſent, and had bent their utmoſt force againſt her, ſhe would have driven them all before her: I alſo think that, had Bedea, the Amazon, (who overthrew Porteus) been there, ſhe could not have made a more gallant appearance. And with this fortitude of ſpirit ſhe marched out of the dominion ſhe had been ſo long in, holding her ſword in her hand, brandiſhing it as ſhe went along; and ſo long as ſhe kept in this poſture, ſhe ſeemed to her enemies more terrible than an army with banners; ſo that ſhe again came into her road without moleſtation from any opponent.

Now it muſt be noted, that this part of the wilderneſs ſhe was now in, was much more pleaſant than the other, over which ſhe came: the road was tolerably good; the trees in bloſſom around her, and the birds on them ſinging melodiouſly; which cauſed her to go on her way rejoicing; and the more ſo, becauſe ſhe was happily delivered from the diſmal ſituation that ſhe had lately been in.

She did not at this time know the want of proviſion, as heretofore, nor the want of a cooling ſpring, where ſhe might quench her thirſt having a delightful river running by the way-ſide, for the greateſt part of her journey; neither was ſhe expoſed to the dangers of the night, and the fury of beaſts of prey, as formerly; having convenient places of entertainment at the end of every day's ſtage: ſo that now ſhe began to think that the worſt of her journey was paſt indeed, and that ſhe had loſt nothing by her detainment the paſt winter; for, thought ſhe, had I travelled

then,

then, I might have been expoſed to many hardſhips, by reaſon of the badneſs of the roads thereabouts.

But as all nature is ſubject to viciſſitudes, ſo Hephzibah found a great alteration in the road in which ſhe was to travel; for, after a while, the way began to be more rough, and exceeding intricate; for which reaſon travelling to her ſeemed very difficult and laborious. And not only ſo, but the briars and thorns grew very thick in her way, and many times were very annoying to her: when ſhe endeavoured to eſcape the ſcratches of a briar on the one hand, a thorn was ready to beſet her on the other; ſo that it was with much difficulty that ſhe kept on her way. It would take up too much time to relate all the events that befel her in this part of the wilderneſs; but one in particular I will take notice of, and which I ſhall not ſoon forget, it being ſomewhat remarkable: the thing was this. Her lot was to come to a certain place in the road, where the aforementioned briars and thorns grew thicker than ſhe had before found them to be, and ſhe was obliged to paſs through them; for no way could ſhe find, either on the right or on the left, by which ſhe might eſcape them.

Well, as ſoon as ſhe came into this maze, I obſerved that ſhe was ſo entangled in it, that how ſhe ſhould have a releaſe from it ſhe knew not, nor what method to take in order to diſentangle herſelf: and this I plainly ſaw, that in theſe circumſtances her ſpirits began to ſink within her, and ſhe began to conclude that this made very much againſt her; and, for my part, I was much concerned for her.

But I ſoon obſerved, by an alteration that I ſaw in her countenance, that ſhe began to take courage; and, for the following reaſons, ſhe thought that ſhe ſhould yet have deliverance out of theſe diſtreſſes.

'Tis true, ſaid ſhe, the caſe I am now in, is a diſtreſſing one indeed, and how to extricate myſelf out of it, I know not; but this is not the firſt afflictive circumſtance that I have been in by many, and I have been delivered out of them all; and who knows but that Lord ISHI will deliver me out of this alſo? I was told in his letter, that the ſtorms were over and gone; but he did not tell me that no more ſhould ariſe: had that been the caſe, I might at this time have queſtioned his veracity. But this I remember, that he told me in the poſtſcript, that though enemies might ariſe againſt me, yet they ſhould not prevail againſt me, but they ſhould ſurely fall for my ſake; and if ſo, why ſhould I fear that he will not deliver me out of this labyrinth?

Now, juſt as Hephzibah had ended theſe reaſonings, a perſon, who by his dreſs appeared to be a pilgrim, (and for ought I know was a real one) paſſed by: he ſeeing her in trouble, ſeemed to pity her much, and exhorted her to bear this with patience and reſignation; and told her, that he doubted not but that ſhe would, by ſome means or other, be delivered out of it; but he never moved a finger, in order to remove one thorn: but this I think, that I heard him ſay to her, I hope 'tis for your good; and ſo he went his way, and left her to ſhift for herſelf.

The behaviour of this perſon, no doubt, was matter of uneaſineſs to poor Hephzibah, as ſhe might have expected ſome help and aſſiſtance from him; and the more ſo, becauſe ſhe judged him to be a pilgrim; and, for my part, I thought that what he ſaid, rather augmented her grief, than alleviated it; becauſe that his pitying of her, might cauſe her to imagine that her caſe was worſe than it really was I likewiſe

wiſe thought, that it was not an eaſy matter for a perſon to conclude, when they are in afflictive circumſtances, that it is for their good to be ſo, though afterwards they may poſſibly find it ſo.

Well, Hephzibah being ſtill entangled, and almoſt at her wits end, thinking (at times) that ſhe ſhould not have deliverance, one paſſed by, who took compaſſion upon her, and ſtretching forth his arm, thruſt it in among the briars and thorns, and ſoon made way for her eſcape; and thus ſhe got from her thraldom, without receiving any real damage; and no need have I to ſay, that glad was ſhe when ſhe again had her liberty.

After this, I ſaw that Hephzibah ſeemed to walk on pretty comfortably, though not without a good degree of caution; but this I obſerved, that ſhe had but little of the influences of the ſun ſhining upon her, it being cloudy weather; for which reaſon her travelling was not quite ſo comfortable to her, as otherwiſe it would have been; but I obſerved that ſhe ſeemed to be encouraged in this, that as ſhe had the ſun ſhining upon her in time paſt, ſo poſſibly, it might again diſperſe the heavy clouds, and ſpread its reſplendent rays around her. Thus ſhe walked from ſtage to ſtage, for a conſiderable while, even till ſuch time as ſhe was drawing towards the farther part of this wide wilderneſs.

Now as Hephzibah was thus travelling on towards her deſired haven, ſhe came to a certain grove, which ſtood upon an eminence: I think the name of it was Strength of Faith; it was planted with curious evergreens of various ſorts, ſuch as the myrtle, the box, the lovely fir, with many others; all which were very beautiful to behold, and afforded her much pleaſure.

In

In this grove ſhe alſo met with ſeveral other things, which were exceeding delightful to her; ſuch as the ſun ſhining upon her, the birds ſinging in the trees, the gentle breezes fanning around her, and a flowing ſpring iſſuing forth its ſweet purling ſtreams, at which ſhe drank freely, and by which ſhe was greatly refreſhed. In ſhort, ſhe thought that this was the pleaſanteſt place that ſhe had met with through the whole courſe of her pilgrimage; and now, thought ſhe, my trouble is over indeed, and I ſhall ſee no more ſorrow: upon which ſhe ſang the following ſong:

Through many dangers I have paſt,
  Towards the Land of Light;
But now I'm come unto this place,
  My fears are baniſh'd quite.

Within this howling wilderneſs,
  Trials beſet me round;
But in this grove my feet are ſet
  On land that is moſt ſound.

All things within this lovely ſhade
  Great pleaſure give to me;
And now I doubt not, but e'er long
  Lord ISHI I ſhall ſee.

The ſun it ſhines upon my head;
  The ſpring my thirſt hath ſtay'd;
And by it I am much refreſh'd;
  Why ſhould I be afraid?

Such are the great and glorious things
  Lord ISHI does for me,
And ſuch the wonders he hath wrought,
  To ſet the pris'ner free.

Rejoice, my ſoul, be not caſt down;
  In ISHI truſt alway;
For he it is, and he alone,
  That is thy ſtrength and ſtay.

He is thy Lord, he is thy King,
To him exalt thy voice;
His boundleſs love for ever ſing,
And in his ſtrength rejoice.

Great is his name, and wonderful;
Raiſe then his fame on high;
With lute and harp his praiſe reſound,
Above the ſtarry ſky.

For he it was, and only he,
That my deliv'rance wrought;
And from the midſt of ſnares and toils,
Hath me in ſafety brought.

Therefore in ſongs and hymns of love,
His name will I reſound,
Till all this fair and pleaſant grove
Re-echo with the ſound.

Her ſong thus ended, ſhe went on her way rejoicing: but this was not always to be her caſe; in this grove ſhe was not always to continue; for as ſoon as ſhe deſcended from the eminence on which the grove ſtood, ſhe came to a certain valley, through which ſhe muſt needs paſs, the which proved not very comfortable to her.

In this valley, ſhe found herſelf encompaſſed with difficulties of various ſorts, which, at times, were very irkſome to her; but this I obſerved, that ſhe kept her footing tolerably well; and ſtill ſeemed to be in hope, that by-and-by ſhe ſhould reach to the farther end of it; the thought of which was ſomewhat encouraging to her, ſhe ſtill having a ſtrong deſire to arrive at the end of her journey. I would remark alſo, that there were two arrant thieves, who infeſted this valley, who were very offenſive to her; the name of one was Indolence, the other Declenſion; and by them I plainly ſaw that ſhe was oftentimes much

hindered

Hephzibah attacked by Indolence & Dedension

hindered in her way. One time, in particular, I well remember they ſo cloſely beſet her, as to put her quite to a ſtand; and how to get clear of them, ſhe knew not; and, what was worſe, at this time I obſerved that ſhe had no power to make uſe of her weapons; ſo that ſhe became an unwilling, but eaſy captive to them.

But little did ſhe imagine, that deliverance was ſo nigh at hand for her; for, juſt as theſe ruffians were carrying her off as a prize, ſhe ſuddenly heard, at a diſtance, a voice calling to her, ſaying, Hephzibah! Hephzibah! At which inſtant ſhe began to look about her; and, by what I obſerved, the two ruffians heard alſo the ſound of this voice; for I plainly ſaw, that they began to draw in their horns; which Hephzibah perceiving, began to take heart, and, inſtantly drawing her ſword, ſhe cried out, with a degree of vehemency, *'Tis the voice of my beloved Lord* ISHI, *and not the voice of a ſtranger*; at which inſtant, he appearing in ſight, ſhe ſays, *Behold he cometh* to my aſſiſtance, with the greateſt ſpeed; upon which theſe miſcreants left her; and thus this poor captive was once more wonderfully delivered.

But who can tell, or what tongue can expreſs, the joy that was in Hephzibah's heart, when her Lord ISHI came up to her? For my part, I cannot; neither could ſhe declare it in words to him; nor did he require it of her; her countenance being a ſufficient demonſtration to him of the reality of what was in her heart; nor can I ſet forth in order, in what manner ISHI diſcovered his love to her, and therefore I ſhall not attempt it. As for Hephzibah, ſhe being of a weak diſpoſition, was ſo overcome with joy and love to her long-looked-for Lord ISHI, that whether ſhe would have recovered I know not, had not ISHI given her a re-

ſtorative, by which means the agitation ſhe was in was ſomewhat abated: and then ſhe began to expreſs (though in a broken manner) her love and gratitude towards him, that had ſo ſeaſonably come to her relief; but he, on the other hand, interrupted her, by telling her of the great regard that he had for her; ſo that there ſeemed to be, as it were, a ſtrife between them, which ſhould exceed, the one in expreſſions of gratitude and admiration, and the other in words of love and tenderneſs.

After theſe things were paſt, Hephzibah began to tell him of the dangers ſhe met with in the road; the conflicts ſhe had had with her enemies, and the many perils ſhe had undergone, even to the endangering of her life; and ſeemed to think it ſtrange that he would ſuffer her to be thus expoſed, ſeeing that his love to, and value for her, was ſo great as he expreſſed it to be.

In anſwer to which, he explained himſelf to her in the following manner. 'Tis true, Hephzibah, the conflicts which thou haſt undergone, in the courſe of thy pilgrimage, have been many, and ſometimes to thee have ſeemed very ſevere; yet, nevertheleſs, my love to, and regard for thee, have not been in the leaſt abated; in all thy afflictions, I had a fellow feeling with thee, and the greateſt concern had I for thy ſafety; and often have I interpoſed on thy account, and in thy behalf, at ſuch times as thou waſt not aware of, and have often wrought out deliverance for thee, when thou kneweſt not that it was I who did it. Thou canſt not mention one dangerous circumſtance that thou haſt been in through all thy journey, but I have been preſent to deliver thee from it; or when fallen into any afflictive caſe, to extricate thee from it, either by my own hand, or by a meſſenger ſent for

that

that purpoſe. 'Twas I that ſent Mr Watchful to thee, when thou waſt at Senſuality-market, who delivered thee from thine enemies there; and all the deliverances thou haſt had, from that place, till thou cameſt to the town Forgetful, were all of my procuring; and when thou waſt there, and thy bones broke, 'twas I that took thee up, and carried thee to the houſe of Mr. Sincerity, where I ſet thy bones, and healed thy wounds. Likewiſe, when thou waſt in the pit, in this wilderneſs, 'twas I that paſſed by, and delivered thee; all which, with much more that I could tell thee of, together with the letter I ſent thee, when thou waſt among the Kedareans, are full demonſtrations of the reality of my affections for thee, and that my love to thee is without wavering; of which the timely deliverance thou haſt now had, is an inconteſtable proof. And now, Hephzibah, I would aſk thee this queſtion: Suppoſe all the difficulties and trials, of what kind ſoever that thou haſt been exerciſed with, during the whole of thy travels, were correctly ſummed up together, and all the favours thou haſt received in the way, put in competition therewith, which doſt thou think would have the advantage?

Upon this queſtion, Hephzibah laid her hand upon her mouth, and remained ſilent; being ſenſible that the favours ſhe had received were more in number by far than the calamities ſhe had paſſed through.

Perceiving her ſilent, he again addreſſed her: And ſuppoſe, Hephzibah, ſays he, the whole of thy pilgrimage had been one continued ſcene of affliction, and thou hadſt not had one favour beſtowed upon thee in the way by which thou cameſt, would not the fruition of the Land of Light (towards which thou haſt

made ſuch a progreſs, and now art aſſured of the poſſeſſion of) make thee ample amends for all the labour and pains that thou haſt taken?

To which ſhe replied, Oh, my Lord, I muſt acknowledge that all you have ſaid is very juſt: and as concerning myſelf, I muſt ſay, What am I that you have had ſuch a regard for me, or that you have brought me hitherto, or that I ſhould have any proſpect of being in, or arriving to that goodly land! In anſwer to this, Lord ISHI told her, that her being brought to the Land of Light did not depend upon any worthineſs that was in her, but was purely owing to the love he bore to her.

Hephzibah then made low obeiſance, and ſaid, *Let not my Lord be angry*, nor be diſpleaſed with the weakneſs of his handmaid, if I aſk my Lord, how I, a poor weak female, ſhall be able to encounter with the trials that I may yet be expoſed to, before I arrive to the end of my journey? To which he replied, As long as my watchfulneſs is over thee, thou needeſt not to be afraid; for as I have hitherto preſerved thee, and thou haſt perſevered even to this place; ſo will I continue to watch over thee for thy good, and thou ſhalt perſevere even to the end of thy pilgrimage; and as thou ſeemeſt to be ſomewhat faint, and thy heart is diſcouraged by reaſon of the badneſs of the way, thou ſhalt lean upon me, till ſuch time as thou art got out of this wilderneſs.

She bowed her head, and again made low obeiſance; and accordingly ſhe laid hold on ISHI's arm, which ſupported her until ſhe came to a ridge of mountains, on the farther ſide of the wilderneſs, called the Everlaſting Hills, where ſhe was favoured with every thing that ſhe could wiſh on this ſide of the Land of Light;

and

and there ſhe continued, till ſuch time as a meſſenger was ſent to her, to ſummon her to appear in Lord ISHI's court; which in proceſs of time came to paſs.

But as Lord ISHI and Hephzibah were paſſing along the road together, who can tell or enumerate the paſſes and repaſſes of love that paſt between them, and the high encomiums they gave each other! he telling her of the earlineſs, and aſſuring her of the perpetuity of his love to her; ſhe telling him, that her love was ſo ardent towards him, that ſhe was almoſt overcome therewith; he telling her, how acceptable her love was to him; ſhe telling him, that his love to her was better than the richeſt wine.

Again, he aſſured her, that ſhe was, in his eſteem, as one that was all fair, and without ſpot; which ſhe returned, with a *behold, thou art fair! thy eyes are like to thoſe of the dove; yea, thou art altogether lovely.*

Again, ISHI tells her of the intenſeneſs of his love to her, even when ſhe was in thraldom under Nomi; and told her, that it was on that account that he redeemed her out of his hands, and paid the debt which was due to him; and as he had paid ſuch a valuable price for her redemption, it was not reaſonable to think that he would loſe a purchaſe, which coſt him ſo much.

Then again, Hephzibah laid her hand upon her mouth, having no anſwer to make; but I obſerved, that ſhe was full of acknowledgements of her ingratitude towards him, in encouraging the company ſhe had ſometimes met with on the road, and alſo many times queſtioning his love towards her. But what I thought was very remarkable, he never once upbraided her on that account, nor once charged her with ingratitude towards him; but, on the contrary, ſympathized with her, and ſpoke comfortably to her.

Now

Now as they were thus travelling together, Lord ISHI brought her into a delightful green meadow, through which ran a river, the water of which was clear as chryſtal. On the banks of this river grew all ſorts of ſuch fruits as the ſeaſon of the year produced; and a pleaſant walk Hephzibah had through it. Sometimes ſhe eat of the fruit, which was very delicious; at other times ſhe drank of the water of the river, which to her was exceeding pleaſant, having the ſame taſte as the water of the fountain ſhe drank of in the Enlightener's garden.

And here again ISHI renewed his expreſſions of love to her, telling her of the near relation ſhe ſtood in to him, as that of his only bride and ſpouſe; and how impoſſible it was that ſuch a near relationſhip ſhould be diſſolved; with many other endearing things, which I cannot now relate; all which were very encouraging to Hephzibah: and in this manner he ſolaced her, till ſuch time as they came to the end of this meadow, which was not far diſtant from the aforeſaid hills.

Now as they drew nigh to theſe hills, or mountains, Hephzibah ſtill leaning upon her Lord ISHI's arm, they were diſcovered by ſome of the inhabitants that dwelt thereon; who, being ſtruck with the majeſty and grandeur of ISHI, and the beauty of Hephzibah, they ſeemed to be in a great conſternation who they ſhould be; one ſaying to another, with a degree of ſurpriſe, *Who is this that cometh up from the wilderneſs, leaning upon that goodly perſonage?* whilſt others of the gazing throng ſaid of her, that her countenance was *beautiful as the morning*, which has no vapour in it; *fair as the moon*, in the cleareſt night, *and clear as the ſun*, in its meridian brightneſs. In ſhort, they ſeemed to be at a loſs for adequate expreſſions, to ſet forth to each

each other the conceptions they had of the beauty they beheld in her.

And when they began to aſcend theſe hills, how full were theſe inhabitants of the praiſes of Hephzibah; being, as it were ambitious which ſhould excel. But ſhe, in return, ſpake very diminutively of herſelf, and had much rather have heard them ſpeak in praiſe of her beloved Lord Ishi, who to her was the chief among ten thouſand.

Having aſcended theſe hills, Ishi told her that ſhe was there to abide till ſuch time as he ſent for her to the Land of Light; which time, he gave her to underſtand, would ſoon come; for as his deſire was ſo ardent towards her now, he ſhould not be at reſt till ſuch time as ſhe was brought to his court, and their marriage conſummated, where they ſhould enjoy uninterrupted felicity.

No doubt but it was pleaſing to Hephzibah to have her lot caſt among ſuch agreeable company as the inhabitants of theſe hills, and alſo to hear that her pilgrimage was ſo near at an end. But, by what I ſaw, ſhe ſeemed rather inclined to go with him immediately, becauſe ſhe could not well bear his abſence from her; but Ishi told her that this muſt not be, becauſe there was a ſet time appointed of his Father for that public ſolemnity, which was not yet come; but when the intervening time was expired, not one moment longer ſhould ſhe tarry: in which ſhe readily acquieſced; telling him that ſhe had no will but his. He farther told her, that ſhe had yet one difficulty more to encounter with, and that was, to paſs through a black lake that ran between theſe mountains and the Land of Light; after which all her troubles would be ended.

The hearing of this cauſed Hephzibah's nature to ſhudder; which, by her change of countenance, Isnt obſerved; but he encouraged her not to fear, by telling her, that he had paſſed through it himſelf, and had paved a way for her, ſo that ſhe could not poſſibly ſink to the bottom of it; which was matter of conſolation to her.

During Hephzibah's reſidence upon theſe hills, ſhe was accompanied by ten virgin-ſiſters; their names were, Mrs. Love, Mrs. Joy, Mrs. Peace, Mrs. Long-Suffering, Mrs. Gentleneſs, Mrs. Goodneſs, Mrs. Faith, Mrs. Meekneſs, Mrs. Temperance, and Mrs. Patience; and very delightful companions they were to her, being virgins of ſuch modeſty and innocency, that the ſtricteſt law could not lay any thing to their charge; and by them ſhe was entertained with all the good things theſe hills afforded; and frequently they would be walking with her upon the tops of theſe hills, from whence, in a clear day, through a proſpective glaſs, Hephzibah had clear views of the Land of Light; which afforded her great pleaſure, and which cauſed her earneſtly to long for the accompliſhment of the time when ſhe was to be ſent for unto it.

It was a cuſtomary thing when Hephzibah and theſe virgins were in each others company, to entertain one another with ſinging: ſometimes they would ſing old ſongs, ſometimes new ones: I can't remember them all, but the following ones I have learned pretty perfect, the firſt ſung by the virgins, the other by Hephzibah; and this was the tenor of the virigns ſong:

We on theſe hills in ſafety dwell;
None can diſturb our peace;
We're freed from dangers on all ſides,
'Till we have run our race.

Theſe hills, theſe Everlaſting Hills,
Delightful ones they are;
Not all the hills upon the earth
With theſe can ere compare.

We've all things plenty to enjoy,
Of fruits we have good ſtore;
Nor ſhall we ever ſuffer want—
What can be wiſh'd for more?

And now follows Hephzibah's ſong, to the ſame tune:

'Tis true, theſe hills delightful are,
Here's plenty to be found;
But yet they are not to compare
With yonder pleaſant ground.

The fruits that on theſe hills do grow,
Delicious are indeed!
But not like thoſe in th' Land of Light,
On which I long to feed.

Your company, ſweet virgins, is
Moſt pleaſant unto me;
A taſte of what I ſhall enjoy
When I with ISHI be.

Haſte on that happy wiſh'd for Time,
Which will not, cannot miſs,
When I in ISHI's court ſhall be,
In full conſummate bliſs.

It was not long after this, but a Purſuivant came with the greateſt precipitation to Hephzibah's lodging, bringing her a billet, by which ſhe was informed, that it was Lord ISHI's mind, that ſhe ſhould be at court with all poſſible ſpeed; in order to which, ſhe was to ſet forward without delay.

The reception of this news ſeemed to put her in high ſpirits, though the thought of paſſing through the lake ſomewhat intimidated her; yet, nevertheleſs, ſhe addreſſed herſelf to her journey, the virgins bear-

ing her company to the utmoſt bounds of theſe hills, on the other ſide of which the lake ran; and having accompanied her to a plain over which ſhe was yet to paſs, and wiſhed her good ſpeed, they returned to their place, and Hephzibah went on her way.

It ſhould have been noted, that during her continuance upon thoſe hills, ſhe was oft times greatly refreſhed with the dews deſcending upon them; and great pleaſure ſhe took therein.

Now, as ſhe was travelling over this plain (in which the road was ſomewhat rough), her lot was to be beſet by an enemy, which ſhe little expected; who ſhould it be but Abaddon, the prince of the country from whence ſhe came, and in which ſhe was born? It may be remembered, what vengeance he, with his emiſſaries, vowed againſt her, on account of her leaving his territories, and what aſſaults ſhe met with from moſt of them in the road as ſhe came along. Now, he being ſenſible, that if once ſhe paſſed over the lake in ſafety, all his hopes of recovering her would be entirely loſt, was reſolved now, if poſſible, to gain his point; and with him poor Hephzibah had work enough: for hard beſet ſhe was indeed! and, at one time, in particular, ſhe began to think, that ſhe ſhould be worſted, and he would gain his point, which cauſed her diſtreſs to be very great; and what added to her affliction, her ſword, which aforetime had been very uſeful to her, ſhe could not now make uſe of; but ſo it was, juſt as ſhe thought he was about to make an end of her, ſhe laid faſt hold on her weapon called Non-reſiſtance, and with it gave him ſuch a ſtab, that he immediately quitted his hold of her, and made his flight over the plain, moſt hideouſly yelling as he went, and Hephzibah ſaw him no more,

which

which cauſed her greatly to rejoice; and the joy remained with her, till ſuch time as ſhe came to the brink of the lake.

No ſooner had ſhe taken a view of this black river (ſo called by reaſon of the blackneſs of the water), but her ſpirits began to droop, and ſhe found nature to recoil; but being again a little encouraged, ſhe uttered the following words:

Through many dangers I have paſs'd,
And 'ſcaped many foe;
And ſhall I now recoil at laſt,
To paſs this watry flow?

'Tis true, the water it is black,
And may be deep to th' chin;
But it can ne'er o'erflow my head!
Therefore I'll venture in.

Ishi before has trod this path,
And he hath pav'd the way:
What danger in it need I fear?
I'll make no more delay.

With theſe words ſhe entered the river. At her firſt ſtepping in, it ſeemed ſomewhat irkſome to her; and, as ſhe went farther on, ſhe began to fear that it would prove deeper than ſhe expected; and truly a hard ſtruggle ſhe had to keep her ſtanding, the ſtream beating with a degree of rapidity againſt her. But by-and-by ſhe found good footing to walk upon, which thing encouraged her very much, and cauſed her to ſay as followeth:

The worſt is paſt, and now I find
My ſtanding firm and good;
And ſoon I ſhall leave all behind,
And eke this watry flood.

And ſoon after ſhe came to the brink, on the other ſide of the river; upon which ſhe uttered the following words:

Farewell all toil, and dangers too;
No more will you moleſt
My peace and joy; for ſoon I ſhall
Enjoy the promis'd reſt;

And with Lord ISHI ever be,
In Lands of Light moſt fair.
Come, bring thy chariots, let me fly;
For I long to be there.

My way, 'tis true, moſt rough has been,
Almoſt in ev'ry ſtation;
But I've been led by a right way,
To th' city of habitation.

Upon which ſhe ſtepped out of the river or lake, and I ſaw her no more; and thus her toilſome pilgrimage was ended.

But as I ſtood by the ſide of the lake, gazing after this fair female (whom my thoughts had ſo long accompanied), and muſing with myſelf how, or in what manner ſhe would arrive at the Land of Light, after which ſhe ſo earneſtly longed, Mr. Intelligence (who had been my conſtant companion during the whole of my dream) told me, that I had no occaſion to be in any conſternation about her arrival at her deſired haven; becauſe it was Lord ISHI's cuſtom to ſend ſome of his moſt illuſtrious miniſters of ſtate, to convey his favourites to his court, ſo that it was not poſſible for any danger to befall her in the way; and I muſt ſay that this account gave me great ſatisfaction.

Mr. Intelligence alſo informed me, that when pilgrims are, by thoſe courtiers, brought to the Land of Light, they are immediately received into the full fruition

ition of Lord Ishi, who receiveth them with the greateſt fervour and complacency; and no wonder, inaſmuch as he took ſuch delight in them in their pilgrimage thitherward. He likewiſe told me, that in his preſence they poſſeſs uninterrupted felicity, even all that their hearts can wiſh for, or their ſouls deſire; enjoying not only the preſence of Lord Ishi, but alſo the ſociety of an innumerable company of happy aſſociates, all joining with one united voice, in chaunting forth the high praiſes of him that loved them, and was the ſole cauſe of their being in ſuch a happy ſituation.

By Mr. Intelligence I was alſo informed, that in this bliſsful ſtate, pilgrims have no cauſe to fear the attempts of any enemies to diſturb their peace, there being no Nomi there, that will, or can bring any charges againſt them: no Abbadon, or any of his emiſſaries, to attempt to deſtroy, or even annoy them: no Senſuality-market to paſs through; and ſo no danger from the enemies that trade therein: no Pride or Self to retard, lead out of the way, or rob them of their treaſure: no ſtorms of hail or rain, flaſhes of lightning, and dreadful thunder are there: no lake to wade through, or Guilt's loathſome brook: no dark valley, with quagmires and quickſands there: no eclipſe of the Sun ever to be ſeen there, as it is always ſhining in its meridian brightneſs. There were no ruffinous archers, to ſhoot their darts at them, and ſorely grieve them there: no Vain-opinion thicket, nor any one to deny Lord Ishi there: no barren heath, nor Atheiſt's grim viſage there: no, nor one idle, or fleece hunting ſhepherd there neither: no air there that can cauſe them to be forgetful of what they are employed in, or danger of being in ſuch company as may cauſe them

them to fall to the breaking of their bones: no danger of falling into lethargic diſorder there: crutches there were needleſs to ſupport them with: no frightful aſpects to terrify their minds there, nor any need of any but Lord Ishi there, to ſupport them withal: no Blind-zeal to be deceived by, nor any Party to lead them out of the road there, nor any occaſion of a map to guide them in their way, or even a monitor, to give notice when they are going into the path of danger: no ſcorching deſert, or land of drought, or want of cooling ſprings there: no intricate wilderneſſes, with pits, ſnares, and by-paths: no danger of being miſ-led into unfrequented ways or labyrinths, nor danger of being devoured by voracious beaſts, nor even a yell of them to be heard there. Here were no Vulgarians to be inſulted by, or Civilizarians to be depended upon, or deceived by; no, nor one uncertain, or falſe companion to be found, throughout the whole realm: no Kedareans, or Meſheckites there to dwell among; nor danger of being taken captive by any black tribe whatſoever: no raviſhers there to moleſt the pilgrims in their way; Lord Ishi and his grand retinue being ever preſent to guard and defend them: no Abbadon ever to engage with more, or black lake again to paſs through, all theſe things being left behind; the views of which muſt conſequently be a great augmentation of the pilgrims felicity.

Mr. Intelligence farther informed me, that in this ſtate the pilgrims happineſs was ſo conſummate, that they had no more need of reſiding at Reliance lodge, or regaling themſelves upon the plain of Hope: no more need of Mr. Shepherd, or his lodge, or even the immunities thereof for their refreſhment on the way: no more occaſion for any to deliver out of the

hands

hands of enemies upon the road, ſuch as Watchful, Relief, and others: no more need of the privileges that pilgrims are favoured with by the Enlightener, but that they ſhall ever behold Lord ISHI's glorious perſon; and not only ſo, but he will be to them a laſting Glory. No more will they have occaſion for Strength caſtles in their way, nor the refreſhments they there found in their pilgrimage ſtate: no more will they have occaſion to go a gleaning, as heretofore; nor any more partake of ſuch proviſion as may have the leaſt tendency to cauſe diſorder. No more will they have occaſion for the civilities of Mr. Sincerity, or the primitive diſh treated with by him; nor will they ever be put off by any with the contrary one: no more need of being recovered from lethargic diſorders; no, nor any more need of virgins, ſave one, namely, Charity, or Love, to converſe with, or receive comfort from; Lord ISHI being the ſole joy and ſolace of his favourites. No more occaſion for being bathed in warm baths, in order to heal diſordered bones: 'tis true, Aſſurance will abide with the pilgrim for ever, but True-hope and Deſire will be no more; fruition being the inhabitants conſtant companion. No more complaints made for want of rivulets, or cooling ſprings, to allay a ſcorching drought; for in this paradiſaical ſtate, *there is a river, the ſtreams whereof make glad the joyful inhabitants thereof:* no more taſting a little honey dropping from a Clift of a Rock, and after a while be again in want; there being ſuch a fulneſs thereof, that neither hunger nor thirſt are experienced any more: no more need to join the inhabitants of the Rock, in ſinging one ſtanza only; for there the ſong will be perpetual, and that without the leaſt interruption or jar. No more

paſſing by a mountain, which the travellers were afraid to touch; they being come to the mountain of the Realm of Light, the city of the great King, the palace, or manſion-houſe of ISHI the pilgrims Lord. No more pricking briars, grieving thorns, or penury to complain of in this happy ſtate, for in ISHI's *preſence there is fulneſs of joy, and at his right hand there are pleaſures and plenty for evermore.* Nor any more will the pilgrims have occaſion of the moſt illuſtrious convoy to attend and guard them from one place to another, they being ſecured in ſuch a happy ſituation, from whence they neither will nor ſhall have the leaſt deſire to go out.

By Mr. Intelligence I likewiſe learned, that in this famous Realm of Light Lord ISHI ſits enthroned in the moſt royal magnificence, and kingly grandeur, incircled with light as with a garment, moſt glorious to behold; a ſpecimen of which ſome of his attendants beheld when he dwelt below, the dazling ſight of which threw them into the utmoſt confuſion, ſo that they knew not what to ſay, or even what they did ſay; but one of them liking what he ſaw ſo well, ſaid to him, *Maſter, it is good for us to be here*; being no doubt unwilling to loſe ſight of that moſt excellent glory with which he ſaw his maſter adorned. And, continued my informer, if ſuch glorious apparel was ſeen upon him when here below, that the beholders were aſtoniſhed at the ſight thereof, of what tranſcendent glory muſt his attire be, now he is in the Realm of Light? even ſuch as no travellers here could poſſibly behold and live! But in this Realm every beholder is capacitated to look upon him with the greateſt pleaſure and delight. Upon his glorious throne he ſits not alone, but is ſeated at his Father's right hand,

and

and whatſoever his Father does that doth he alſo. And at his own right hand ſitteth Hephzibah, his queen, clothed in the moſt rich attire, even more beautiful than though it was embroidered with the gold of Ophir, and her linen ſo clean and white, and ſo fine, as is peculiar to herſelf, and what was preſented to her by her King, ISHI, in the day of their eſpouſals; on which day his heart was glad upon the account of ſo happy an union, the which he never once repented of, nor will he ever ſo do, his love is ſo firmly fixed upon her, even ſo firm, that many waters, yea, all the waters in the world cannot quench it. As to Lord ISHI's palace, it is altogether impoſſible to deſcribe the magnificence thereof. The court that he keepeth is the moſt ſplendid and brilliant that can be imagined or thought of, and thoſe that came to it, and were always in it, conſiſted of ſuch who were of every kindred, and tongue, and people, and nation; and all of them are entertained by him in the grandeſt manner, and that moſt freely. As to the number of Lord ISHI's retinue, that is fully known to none but himſelf; but they are ſaid to be *ten thouſand times ten thouſand, and thouſands of thouſands*; a vaſt number indeed! and all theſe with one united voice, and with the higheſt elevation, inceſſantly join in the greateſt and moſt lofty aſcriptions of praiſe to him, in words ſomewhat like theſe, *Thou art worthy to receive power, and riches, and wiſdom, and ſtrength, and honour, and glory, and bleſſing*; joining there with their hearty Amen, and falling down upon their faces, worſhipping him with the ſublimeſt adoration.

And I have alſo authority, ſays this relator, to inform you, that as there will be many pilgrims in theſe low-lands in the latter days, Lord ISHI will deſcend

from the Land of Light to viſit them, not in the manner he before did; no, but in ſuch a way as is impoſſible for heart to conceive of; which period of time will be halcyon days with the pilgrims indeed! and though I ſay it, ſays he, none can declare the glory of thoſe days better than myſelf. Upon which I deſired him to give me a ſketch thereof, being delighted with what he had before relalted, and having full dependance upon the truth of what he might yet farther make known unto me.

As it is my province, replied he, to ſatisfy enquiring minds, I ſhall readily give you a few hints; and perhaps you may make farther improvement upon them. I make no doubt but that you well know, that ſoon after Lord ISHI aſcended to the Land of Light, the pilgrims that were then in being ſuffered greatly, by thoſe that would not that ISHI ſhould reign over them, but had an implacable hatred for him, and the pilgrims that loved him alſo. Many of whom ſuffered confiſcation of goods, were haled to priſons, and ſuffered death for ISHI's ſake; and not only ſo, but falſe pilgrims, who pretended to be teachers of others, alſo aroſe in thoſe days; the ſame proved to be a great annoyance to many; yea, one of the greateſt pilgrims the world ever ſaw, when enumerating the many perils he had ſuffered, ſaid that he was in perils among falſe brethren, pretended pilgrims; and this, no doubt, ſat heavier upon his mind than any thing elſe. He well knew, that bonds and afflictions would conſtantly be his lot; but what were all theſe to the trouble he met with from falſe brethren? Nothing. *None of theſe things move me*, ſays he; *neither count I my life dear to myſelf; ſo that I may finiſh the work with joy*, which Lord ISHI has appointed me to perform: which work

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was to teach and inſtruct pilgrims in the knowledge of Ishi, their Lord: and an excellent teacher he was, and a moſt noble ſpirit was he a partaker of; which cauſed him to be indefatigable in his work, travelling from place to place, from city to city, round about from one country to another, ſpreading abroad amongſt the ignorant the ſavour of the knowledge of his adorable Maſter; inſomuch that he could, without preſumption, ſay, that he had laboured more abundantly than all his cotemporaries; though they, in their ſphere, were greatly uſeful in their days, for the like valuable purpoſe. And as he expected that bonds and impriſonments, &c. would be his lot, even ſo they really were; and he, at laſt, ſuffered death by the hands or command of an inhuman and cruel tyrant; the ſame puniſhment was inflicted on all his cotemporaries, ſave one. Even ſo, you cannot but be, in ſome meaſure ſenſible, that, in after times, thoſe who profeſſed to be pilgrims, and ſtood up boldly for the name and cauſe of Ishi, were greatly haraſſed by their adverſaries; and great devaſtation was made amongſt them, thouſands of them ſuffering the moſt cruel and barbarous treatment by impriſonments, tortures of various ſorts, and the moſt cruel deaths that could be invented; but, nevertheleſs, as it was for Ishi's cauſe, many of them bore the ſame with the utmoſt reſignation, triumphing therein, rather than murmuring thereat. And, doubtleſs, your ears have heard your fathers tell what woeful work hath been made with pilgrims in their time, and in ſome preceding ages; how that many thouſands have been put to the ſword, in one place and another, by their blood-thirſty and tyrannical enemies; even to that degree, that ſtreets have been, as it were, covered with dead

dead bodies, and purple gore: and I make no doubt, but that you have been likewiſe told, how that fire and faggot were the portion of many, who loved not their lives, ſo as to ſave them by avoiding ſuch a death; eſteeming it their higheſt honour that they were counted worthy to bear a teſtimony for the name of their dear Lord Ishi, with their deareſt blood; all which he takes cognizance of, and an ample reward will they have from him for the ſame. Nor can you be altogether inſenſible (notwithſtanding a reſtraint has been laid for ſeveral years paſt upon them), that the pilgrims adverſaries have, as it were, been nibbling at the bait, uſing their utmoſt efforts to accompliſh their malicious deſign; but in the courſe of providence, as under the direction of Lord Ishi, all their enterpriſes have been rendered abortive, and they obliged to return back by the way that they came, no doubt to their great mortification; by which you ſee that their diſpoſition continueth to be the ſame as heretofore. But what is matter of great concern, and much to be lamented, is, that in theſe peaceable days, jars and contentions ſhould ſubſiſt amongſt thoſe who bear the name of Ishi. It was a remarkable ſaying of one in former times, to them that were about him, "See how theſe pilgrims love one another!" but I think it may be now ſaid, and that with great propriety, "Obſerve how many of them are ready to de-"vour one another;" an awful caſe this! 'Tis true, they do not, and perhaps they would not, were it in their power, devour one another, in the literal ſenſe of the words; but this they (many of them) are not wanting in, *viz.* to load others with hard and unjuſt invective, which many times proves exceeding hurtful to them, with regard to their reputation, and ſecular

cular intereſt; which, in ſome reſpects, is a ſimilar caſe with that great teacher before mentioned: for though they are not in peril of loſing their lives from them, yet they are in peril of loſing their good names, which, you know, is to be choſen before great riches; and, as it has been juſtly obſerved, if a perſon's good name is taken from him, he may as well be deprived of his life; becauſe thereby he many times is deprived of the comforts that his animal life ſtands in abſolute need of. And it is to be feared that there is too much animoſity found amonſt thoſe who are pilgrims indeed; which is alſo matter of great lamentation: not that their contentions ariſe from doubts concerning the reality of their being pilgrims; no, but concerning the manner how pilgrims ſhould be inſtructed in the rules and doctrines contained in the ſtatute-book given by the Prince of pilgrims; which their enemies make a great handle of, and is matter for them to triumph in.

But when Lord Ishi cometh, as aforeſaid, then all theſe things I have mentioned to you will entirely ſubſide, and perfect tranquility will be the portion of thoſe who ſhall be then living; and perhaps the proſpect of it affordeth matter of pleaſure to you.

In that happy period, thoſe that are real pilgrims will be highly favoured indeed! all of them will live in perfect peace, and the greateſt tranquility; no blood-thirſty perſecutors will be known by them, and there will be no rapine or murders commited amongſt them; ſuch as have a nature in them inclining them to commit violence, will be entirely reſtrained therefrom.

This is emphatically repreſented by the wolf dwelling with the lamb, the leopard lying down with the kid;

kid; the calf, the young lion, and the fatlings, being harmoniouſly in company together; and ſo tame are they repreſented to be, that even a little child ſhall lead them. Likewiſe, there ſhall be ſuch a harmony between the cow and the bear, that they ſhall feed together at one crib, notwithſtanding the great contraſt there is in their natures; and, farther, their young ones ſhall lie down together, as though born of one and the ſame dam: and the lion ſhall eat ſtraw like the ox, even as though his appetite was entirely changed: and the ſucking child ſhall play on the hole of the aſp, and not be ſtung thereby; and the weaned child ſhall put his hand on the cockatrice den, and that without receiving the leaſt damage from ſuch a poiſonous ſerpent: not one of thoſe voracious beaſts, or poiſonous animals ſhall be ſuffered to hurt or deſtroy in thoſe days; all which diſcovers, that there will ſtill remain ſome great perſonages, and alſo ſome of a lower claſs, whoſe nature will be the ſame as ever; but they will be under ſuch a reſtraint by Lord ISHI, that, inſtead of behaving as others have before done, they will be ready and willing to do all the good offices for pilgrims that lies in their power; and a happy revolution this will be.

Likewiſe, all jars, animoſities, feuds, and contentions amongſt pilgrims, will entirely ceaſe; thoſe of high degree ſhall not vex them of low degree, nor ſhall the latter envy the former. No ſtrife ſhall be between them, concerning what is recorded in the ſtatute-book; but, on the contrary, they will be of one heart, one towards another, and of one way of thinking, concerning the moſt important matters; ſo that it may be juſtly concluded, that great will be the contraſt between thoſe days and the preſent.

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As to the teachers of pilgrims in thoſe times, there will be no diviſions among them; they ſhall ſee eye to eye; what one ſees proper for pilgrims to be inſtructed in, another ſhall have a perfect knowledge of, and all ready to communicate the ſavour of what they know to ſuch as are under their care; inſomuch that they ſhall all know the Lord ISHI, from the leaſt of them to the greateſt. A happy caſe this!

But in this halcyon ſtate they are not always to abide; no, for at the cloſe of it, a dark and gloomy ſcene will take place, and that both with the wiſe pilgrims, and the unwiſe ones. Such a drowſineſs will fall upon them, that they will be, as it were, all of them ſlumbering and ſleeping, conſequently off their watch, or at leaſt not in a proper poſture for watching, and ſo not prepared for any ſudden ſurpriſe.

But whilſt they are in this ſtate of ſtupidity, or midnight ſecurity, a cry will be made, a loud one, ſo as to be heard by them all, *Behold the bridegroom cometh!* which cry, no doubt, will put them into the utmoſt conſternation! but, however, the wiſe pilgrims being prepared for this awful event, they will be received into the marriage ſupper, but the door ſhut againſt the fooliſh and unprepared ones. An awful caſe indeed!

And now will be uſhered in a more glorious ſcene than ever was yet beheld, or than is poſſible for the heart of man to conceive; no leſs than the ſecond viſible appearance of ISHI the Great, the Saviour of pilgrims. But will he come in ſuch an humble manner as he did at his firſt coming? or will he come into theſe parts alone? No: before, he came in a humble manner, indeed! having no ſplendor, nor great perſonages of the world attending him, but ſubject to

thoſe with whom he dwelt; and meek and lowly was his behaviour towards all thoſe with whom he converſed; bearing the inſults that fell upon him from his neighbours, with the greateſt calmneſs and reſignation; but now the ſcene will be changed. Now he will make his appearance with ſuch magnificence, as is altogether impoſſible to tell: the moſt that can be ſaid of it is, he will appear in his own glory, in his Father's glory, and in the glory of his moſt illuſtrious miniſters of ſtate; and this, you may reaſonably believe, will be glory unſpeakable. Nor will he come alone; no, far from it; for the thouſands before mentioned will be his ſhining attendants, and they will be adorned in the moſt magnificent and princely manner. Theſe ſhall attend Lord ISHI with the greateſt alacrity (as they always have done), with the voice of melody, a ſhout, and the ſound of a trumpet; the ſame ſhall be heard to the utmoſt ends of the earth, But ſhall theſe be his companions only? No, HEPHZIBAH, his bride, whom he always conſtantly loved, he will then bring with him, adorned in ſuch a brilliant manner as will be ſurpriſing to every beholder; and a glorious day will this be to ſuch pilgrims as are then alive, of whom no doubt there are many.

The miniſters that attend Lord ISHI, will then be commiſſioned by him to eſcort them into his immediate preſence; and they being all ready to do his will, inſtantly will conduct them to him, who, with the greateſt pleaſure and delight, will receive them into his tender embraces, and will ſay to them, *Come, ye bleſſed of my* Father, *inherit the kingdom prepared for you, from the foundation of the world*; and a moſt delightful ſaying will this be to them.

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This being accompliſhed, and all Lord Ishi's and the pilgrims enemies being ſubdued, and put under his and their feet, he, in great power and ſplendor, will reign over them in thoſe Low-lands for a certain period, ſaid, from good authority, to be a thouſand years.

In this bliſsful period, pilgrims ſhall not know the want of any good thing; bread, to the full, ſhall be given them, and their water ſhall be ſure; for Ishi himſelf, rather than they ſhall want refreſhment, will lead them to living fountains, where they may drink till they are fully ſatisfied. Nor will they have any fears upon them, on account of any enemy: no; for the place of defence that they will be then garriſoned in, will be the munition of Rocks, which is encompaſſed with inſurmountable walls and bulwarks, and thereby always kept in the utmoſt ſafety.

But this is not all that Lord Ishi will do for them. What more will he do for them? you may ſay. Why I have authority to tell you, that he will confer upon them the gteateſt honour that can be imagined; no leſs than making every individual of them kings and prieſts to himſelf and his Father; and what can be greater honour than to be ſo dignified?

Separate kingdoms the pilgrims ſhall not have; no; but they ſhall reign with him, though not upon an equality; upon which account, ſuch a ſong will be ſung by them, and that with infinitely more beauty, elevation, and harmony, than was ever known before: and I doubt not that theſe tidings are very agreeable to you.

When this happy period is expired, then will commence an awful day indeeed! though not to thoſe I

have been ſpeaking of; the moſt dreadful caſe that can be imagined cannot affright or terrify them; that is altogether impoſſible; but exceeding dreadful will it be to ſuch as have been the implacable enemies of them and their beloved Lord ISHI.

Theſe ſhall all be ſummoned, by the ſound of a trumpet, to appear, and ſtand before the glittering throne, on which the Prince of pilgrims, in inconceivable grandeur, will ſit; and no ſooner is the awful, the tremendous ſummons given, but they, notwithſtanding it may be contrary to their will, and againſt their inclinations, they will be abſolutely forced to obey, and comply with it.

But, oh! what a ſcene is here! myriads of myriads ſtanding before the tremendous throne, and that in the deepeſt confuſion, knowing themſelves guilty of every crime that ſhall be laid to their charge, having no eye to pity them, nor one to make interceſſion for them!

Now the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men; ſuch as, in their day, excelled others in ſtrength of body; and every bondman, and every freeman, will ſeek to hide himſelf in the dens, and in the rocks of the mountains for ſafety, ſaying, *Fall on us, and hide us from the face of him that ſitteth on the throne; for the great day of his wrath is come; and who ſhall be able to ſtand?*—not one of them, be he ever ſo great and noble.

The trial then comes on, and the books, wherein all their evil deeds are regiſtered, being opened, every one of them will be judged according to what was therein recorded; and thoſe that have done well, by cleaving

cleaving wholly to Lord ISHI, will be declared to be acceptable in his ſight; but thoſe that have done evil, by doing things contrary to his will, will be ſentenced to perpetual baniſhment from his ſacred preſence.

But, notwithſtanding this direful ſentence, they, by the inſinuation of one that will deceive them, one that had been long bound up in priſon, but will now be looſed, like a drowning man, that catcheth, as it were, at a ſhadow, in order to ſave his life, will uſe their utmoſt efforts, in order to prevent the execution of what is to be their doom; and as the number of them will be infinite, even as the ſand of the ſea, they will go up on the breadth of the earth, and compaſs the pilgrims camp about, even the beloved city, in order to ranſack and overthrow the ſame.

But as they are forming this wild deſign, behold a devouring fire ſhall be poured down upon them, and they and their deceiver ſhall be caſt into everlaſting impriſonment, there to be tormented day and night, and that for ever and ever!

This being accompliſhed, Lord ISHI will deliver up his kingly authority, amongſt pilgrims, to his Father; and then He and his Father will be all in all.

Mr. Intelligence having given me this pleaſing relation, I awoke from my dream, and found myſelf much refreſhed and comforted with my long ſleep, and full of meditations on what I had ſeen and heard; and which to me were matters well worthy to be regarded, as of great conſequence in this our earthly pilgrimage.

So I roſe, much pleaſed and delighted with my dream, and again ſet forward on my intended jour-

ney,

ney, not knowing what will be my lot before I arrive at the end thereof.

EPILOGUE.

F arewell, my Hephzibah, my heart's delight;
I n regions fair thou'rt safe in the blest sight:
N o more shall any foes thy soul oppress;
I SHI the Great, he does thee now caress:
S ecure thou art, in perfect happiness.

DIRECTIONS to the BOOK-BINDER, for placing the CUTS.

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N. B. In many of the copies sold in Numbers, there are duplicates of the three following plates, *viz.* The *Frontispiece—Hephzibah cloathed with change of raiment*—and her *fall in Wild-street*——Where this is the case, the Binder is desired to cancel the *bad* Engravings.

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